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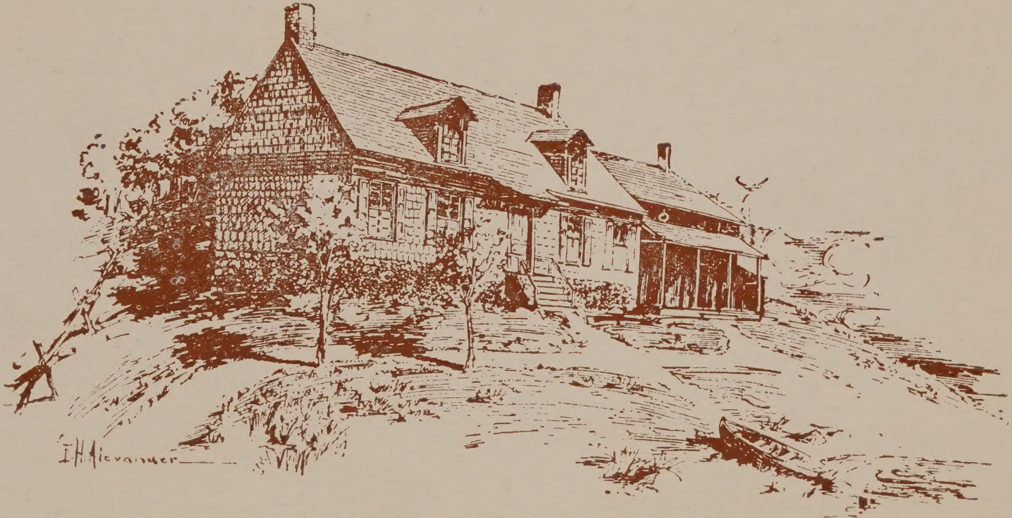
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Lutheran Makers of America

Brief Sketches of
Sixty-eight Notable Early Americans

BY

IRA OLIVER NOTHSTEIN, D.D.

Librarian of Augustana College and Theological Seminary,
Rock Island, Illinois

❧

> *A true delineation of the smallest man is capable of interesting the greatest man. There is no heroic poem in the world but is at bottom a biography, the life of a man; also, it may be said, there is no life of a man, faithfully recorded, but is a heroic poem of its sort, rhymed or unrhymed.*—Carlyle.

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DEDICATED TO

THE LUTHERAN BROTHERHOOD

OF AMERICA

PREFACE

In the seventeenth and early eighteenth centuries, when the North American colonies were established, there was a spirit of adventure abroad in Europe which led the steps of many to the New World. Others came simply in order to better their economic conditions. But there were still a larger number who came for religious reasons. Most of these were Protestants seeking religious freedom.

As the Lutherans of Europe comprised at least half of its Protestant population it was inevitable that they should have a large representation in the colonies. There were a few large, distinct and more or less permanent settlements of Lutherans, such as those of the Swedes on the Delaware, the Palatines in New York and Pennsylvania, and the Salzburgers in Georgia; but mostly they came as individuals and families settling wherever they found good land and favorable laws. Pennsylvania received the greater part of the German Lutherans, though many also settled in New York, Maryland, Virginia, and the Carolinas. But wherever the Lutherans settled they bore their fair share of the burden of founding a new nation, and in the great crisis of the Revolution were often conspicuous for the enthusiasm with which they supported the cause of American liberty.

It has been an inspiration and a delight to the writer to gather together the stories of some of these colonial and revolutionary Lutherans, and these sketches are sent forth in the hope that they may bring equal inspiration and delight to many others.

I. O. N.

Rock Island, Ill., 1929.

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INTRODUCTION

The Augustana Brotherhood, an association of the men of the Augustana Synod, formed for the purpose of stimulating the manhood of the Church to greater activity, requested the Rev. I. O. Nothstein, D.D., librarian at Augustana College, Rock Island, Illinois, to undertake the work of acquainting the public with the notable part taken by Lutherans in the upbuilding of our nation by writing a series of sketches entitled, "Lutheran Makers of America."

The result of Dr. Nothstein's research and compilation has become a revelation and a delight. As this labor of love progressed we were introduced to a large number of Lutheran men who had taken leading roles in the greatest drama of modern times—the creation of the Republic.

This unique and interesting book, built upon indisputable data, is a most valuable addition to our Lutheran literature and to American history. It does justice to persons, many of whom had been forgotten, and who are deserving of being remembered by a grateful nation. "Lutheran Makers of America" should be read by every Lutheran child and adult in this country and other lands, as well.

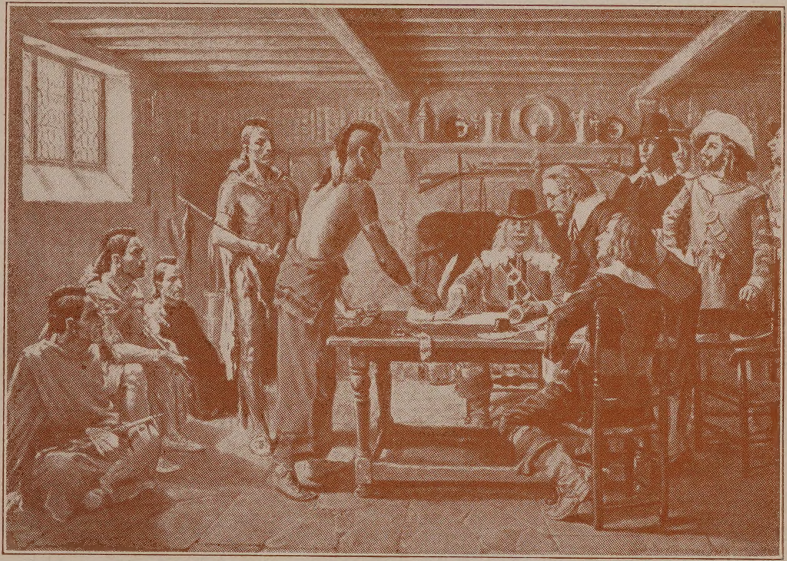
It is a matter of future pleasure and enjoyment that other volumes are to follow with sketches of Lutheran men from later periods.

May this personal word be added? It is our opinion that Dr. Nothstein is the ideal person among the great number of American Lutheran writers to have done these sketches, and the Church will be grateful to him in generations to come, for he has performed a real, lasting service.

As "Lutheran Makers of America" gains in circulation, our Church will become better known.

JULIUS LINCOLN

Chicago, Ill.
August 5th, 1929.



SIGNING THE TREATY WITH THE INDIANS IN 1642 AT THE HOME OF JONAS BRONCK

From the painting by John Ward Dunsmore. Copyright, 1908.
Courtesy of the Title Guarantee and Trust Company, New York.

Present were: Cornelius van Tienhoven, colonial secretary; Hendrick van Dyck, officer; Everhardus Bogardus, pastor; Jonas Bronck; and several Indians, two of whom had sold land to Bronck.

Lutheran Makers of America

JONAS BRONCK

PEACEMAKER

When the greater part of what is now New York City was still farmland and Indian hunting-ground, a Danish Lutheran, named Jonas Bronck, arrived in New Amsterdam and looked about for a favorable location for a farm. Bronck was the son of a Lutheran pastor in Thorshavn, Faroe Islands. As a young man he was sent to Denmark, where he attended the Latin School in Roskilde, and the University of Copenhagen. After finishing his education he went to Amsterdam, Holland, engaged in trade, and became well-to-do. He married Antonia Slagboom, also called Jeurians, a near relative of Marritje Pieters, of Copenhagen. The latter was a Danish lady who came to New Amsterdam, and whose marriage contract with Jan Jacobsen is the *earliest* *recorded marriage contract* in New Netherland, dated August 15, 1639.

Hearing of the fertility of the soil in New Netherland, and filled with the spirit of adventure which permeated all classes during that age, he embarked with his family, servants, cattle, and other property, and arrived in New Amsterdam in July, 1639. Some writers state that Bronck owned the ship in which he made the trip, the *De Brant van Trogen,* and that his captain was James Pietersen Kuyter, a notable Lutheran pioneer of New Netherland, of whom we shall have more to say in another sketch.

Arrived in the little trading town at the mouth of the Hudson, the newcomers soon decided on the land they wanted. Bronck bought five hundred acres lying between the Harlem and Aquahung (now called Bronx) rivers. The name Bronck is perpetuated not only in the river but in Bronx Borough, Bronxville, and Bronx Park. He leased portions of the land on "shares" and part he cleared himself. That he was well satisfied with his purchase is evident from a letter which he wrote to a Mr. Van Alst in Holland soon after. "The invisible hand of the Almighty Father surely guided me to this beautiful country, a land covered with virgin forest and unlimited opportunities. It is a veritable paradise and needs but the industrious hand of man to make it the first and most beautiful region in all the world."

He erected on his newly acquired land a stone dwelling, (which he, evidently to the surprise of the other immigrants, covered with tiles), a barn, several warehouses, and barracks for his servants. He had also the unusual luxuries of extension tables, and table cloths, alabaster plates, napkins, silver spoons and silver dishes. What was probably still more unusual for the times was his library, of which Mrs. Van Ransselaer in her "History of the City of New York," says: "This polyglot little library is the earliest of which any record survives in the annals of New York." It contained books on theology, medicine, history, law and navigation, in the Danish, Dutch, Latin and German languages. It had pictures and manuscripts. Among the theological works were Luther's German Bible, his commentary on the Psalms, and Bang's work on Luther's Catechism in eight large volumes. Bronck's religious turn of mind is indicated by the large proportion of theological works in his library and by the fact that he gave his new home the name, Emmaus. The house was located near where now is the corner of Lincoln Avenue and East 132d Street.

He was an advocate of peace. In the conflicts of Governor Kieft with the Indians he took the side of the Indians and upheld the justice of their claims. War broke out, and while other farms all about him were devastated, his Emmaus was spared. A treaty was made with the Winquaesgecker Indians at Bronck's house in 1642. The inscription on his coat-of-arms was *Ne cede malis* (Do not give way to misfortune).

He was one of those strong, influential men, who, in the midst of turbulent times, are leaders of the better element of the community, and throw all their strength on the side of right and justice.

Jonas Bronck died in 1643. His wife survived him until December 19, 1676, when she died at Albany, N. Y. The Bronck family has a military record. Jan, a grandson, was a Lieutenant in the colonial army, and Jan Leendertsen, a great-grandson, a Captain and later a Major. Leonard, the only direct great great-grandson, was a First Lieutenant and afterward a Lieutenant-Colonel in the American Army during the Revolutionary War. He was a member of the New York State Assembly, State Senator, and the first Judge of the Court of Appeals of Green County. Many of the members of the Bronck family took part in the French and Indian Wars. The Bronck genealogy of the eighteenth and nineteenth centuries would cover many pages of this book. See Peckham's "History of C. M. Van Buren."

Evjen,—"Scandinavian Immigrants in New York," 1630-1674 (Holter), pp. 167-183.

Jenkins,—"The Story of the Bronx" (Putnam), chapter II, etc.

JAMES PIETERSEN KUYTER

Champion of Popular Rights

Kuyter (whose name is also found spelled Cuyter, and sometimes even Kayser), was one of the most influential colonists in New Netherland. He was a Danish Lutheran, a native of Dithmarschen, who had entered the service of the Danish East India Company twelve years before he came to America, being a commander in the colonies. It is evident that on his arrival in New Amsterdam in 1639 he was both a man of means and of education. He came in the ship of Jonas Bronck, *De Brant von Trogen,* and brought cattle and supplies, together with farmers and herdsmen, with the intention of establishing a plantation on a large scale. From the West India Company he obtained a grant of four hundred acres of land along the Harlem River from the present One Hundred and Twenty-seventh to One Hundred and Fortieth Streets. To this farm he gave the name of Zegendaal or Vale of Blessing. His most intimate friends were Jonas Bronck and Cornelis Melyn, men of like mind with himself.

Though much occupied with his farming interests, he took an active and prominent part in the affairs of New Amsterdam. He was a member of the Board of Twelve Men from August 29, 1641 to February 18, 1642; of the Board of Eight Men from September, 1643 to September, 1647. After a journey to Holland he was made a member of the Board of Nine Men, which existed from September 25, 1647 until the city was incorporated in 1653, when he was made Schout or Sheriff.

Almost from the beginning he was a leader in the movement against the policies of Director Kieft. In his frequent appeals to the Governor and to the officers of the West India Company the fact that he was a man of education and talent becomes evident. His letters are well-worded, energetic and logical; and ultimately produced their intended effect. The chief points of attack against Kieft were his arbitrary imposition of taxes and his short-sighted policy towards the Indians. He insisted on taking cruel revenge against the latter whenever they took advantage of any white man. As a result the Indians became very hostile and began to burn property and to massacre the settlers in outlying districts.

Kuyter and his friends, Melyn and Bronck, championed the cause of the red men and declared that they should be treated with consideration and that their friendship should be secured and kept. Largely owing to this struggle, the policy of the Dutch governors towards the Indians was finally changed, and thus the territory of New York was saved for the United States. Had they continued to treat the Indians with their original hostility the latter would have thrown their strength and friendship to the French in Canada, and the Hudson River would have become an outlet for New France. The contest was not won without real suffering on the part of Kuyter and Melyn, who were arrested and accused of attempts to stir up rebellion, of which charges they were fully cleared by the States General of Holland.

In order to secure justice Kuyter and Melyn had to make a trip to Holland. On the same ship was their accuser, Kieft. The ship struck on the rocks near Swansea, and eighty-one persons, including Kieft, were drowned. Kuyter and Melyn dragged the shallow waters near the wreck and fortunately recovered their chest with the valuable papers they needed. They laid their case before the States General in 1647 and, as stated above, were finally exonerated and came back with honors.

Kuyter was married to a sister of Jonas Bronck. They had no children. He who had been such a staunch friend of the Indians was murdered by some of them in 1654 while away from home. His widow survived him until the fall, 1655, when she, too, fell a victim to the hate stirred up by Kieft's acts, and was murdered by Indians.

J. Riker, the historian of Harlem, says about Kuyter: "By his bold defense of popular rights he conferred invaluable benefits upon his fellow colonists and those succeeding him, which entitles him to a place on the roll of public benefactors. Kuyter should have a memorial in Central Park."

Evjen,—"Scandinavian Immigrants in New York," 1630-1674 (Holter), pp. 237-248.

Innes,—"New Amsterdam and Its People," (Scribner), p. 107 ff.

HENDRICK WILLEMSEN

CHAMPION OF RELIGIOUS LIBERTY

Hendrick Willemsen, a prominent citizen of New Amsterdam, being one of the first property owners on Manhattan Island, was probably a German. His home was located at the northwest corner of the present Bridge and Broad Streets. He was a baker, and was appointed inspector of bakeries in 1663, and later overseer of streets. We first hear of him in 1648. He was one of those faithful Lutheran laymen who with Paul Schrick and others endeavored to plant the Lutheran church in New Amsterdam. Peter Stuyvesant, more zealous than the authorities in Amsterdam, was determined to prevent the establishment of the Lutheran congregation, and all who were prominent in opposing him were risking a great deal. Willemsen was one of those who appealed over the head of Stuyvesant to the consistory at Amsterdam for a pastor, and the right of free worship as Lutherans. These courageous confessors called a pastor, the Rev. John Ernst Goetwater, who arrived June 6, 1657, and was lodged in Willemsen's home. Steps were at once taken by the Reformed ministers to have the Lutheran pastor deported.

A petition from the congregation to the Governor that Rev. Goetwater be permitted to remain was prepared and signed by the Lutherans. Willemsen was one of the signers. The petition, however, was not successful and the pastor was sent back May 20, 1658, to the great sorrow of his flock. In 1662 Stuyvesant issued another proclamation against the preaching of any other than the Reformed religion, "either in houses, barns, ships or yachts, in the woods or fields," under penalty of fifty guilden for the first offense "on each person found in attendance thereon, whether man, woman, or child, or who shall provide accommodations for heretics, vagabonds, or strollers." Thus the spirit of religious liberty was repressed on the one hand and resisted on the other until 1664, when the control of New Amsterdam passed into the hands of the English. Efforts were at once renewed by the Lutherans to secure a pastor, but not until 1669 did they succeed.

About 1670 Willemsen removed to Albany where he became a member of the Lutheran Church. He was married and had one daughter, who married Dirck Jansen van Cleef (or

Vanderclyf). She was an energetic woman, and took an active interest in municipal business circles. Her husband died a few years after her marriage and she sold the farm on which they had lived, dividing it into city lots. Her name is perpetuated in one of New York City's streets, Cliff Street, which was once named Vanderclyf Street.

THE PETITION OF THE LUTHERANS IN NEW AMSTERDAM SENT TO THE DIRECTOR AND COUNCIL OF NEW NETHERLAND, REQUESTING THAT THE ORDER OF THE GOVERNMENT TO SEND THE LATELY ARRIVED LUTHERAN PASTOR JOHANNIS ERNESTUS GOETWATER BACK TO EUROPE BE REVOKED

The petition reads as follows:

To the Noble, Honorable, Director-General,
and the Council of New Netherland:—

With all due respect, we, the adherents of the Unaltered Augsburg Confession here in New Netherland, and under the jurisdiction of the Lords Principals of the West India Company, hereby show, that the Burgomasters of this City of Amsterdam in New Netherland have received an order from your Honors, first, by the City Messenger Gysbert op Dyck, and shortly after by the Honorable Fiscal, Nicasius de Sille, to the Rev. Master in Theology, Johannis Ernestus Goetwater, that he must and shall depart in the ship, the *Waag*, now ready to sail. Wherefore, in paying our respects to your Honors, we beg to say that in accordance with your Honors' orders and public announcements he has behaved as an honest man, and has never refused obedience to your orders and edicts, but has always given good heed to them; and we, too, have behaved quietly and obediently, while we expect from higher authority, the toleration of our religion,—that of the Unaltered Augsburg Confession. To this result we still look forward after the receipt of another letter to us.

We humbly supplicate your Honors, that the sudden orders, the one by the City Messenger, and the other by the Fiscal, to Domine Johannis Ernestus Goetwater, may be revoked by your Honors, until we receive further orders from their high Mightinesses, our sovereigns, and from the Noble Lord Directors of the Privileged West India Company. Remaining your Honors' faithful and watchful (servants) and good Christians, all adherents of the Unaltered Augsburg Confession, and having been admitted into New Netherland, we, in the absence of the others, have signed this petition.

Mattheus Capito
Christian Niesen
Harmen Eduwarsen
Hana Dreper
Lourens Andriesen
Luycas Dircksen
xx Jan Jansen
xx Jochem Beeckman
Andries Rees
Luycas Eldersen
Harmen Jansen
Jan Cornelisse
Davidt Wessels
Hans Sillejavck
Hendrick Hendricksen
xx Meyndert Barentsen
Harmen Smeeman
Christian Barentsen
George Hanel
Pieter Jansen
xx Winckelhoeck
Claes de Witt
xx Jacob Elders
Hendrick Willemsen

We await your Honors' favorable decision.

Amsterdam, in New Netherland, this 10th day of October, Anno 1657.

Evjen,—"Scandinavian Immigrants in New York," 1630-1674 (Holter), p. 435.

Jacobs,—"A History of the Evangelical Lutheran Church in the United States." (Christian Literature Co.), pp. 53-55.

SIEUR PAUL SCHRICK

Paul Schrick is a fine example of a devoted Lutheran layman. He is a notable forerunner (not indeed the first or the only one) of that army of faithful Lutherans who have made and are making America great by living and upholding the great principles of the Reformation.

When New Amsterdam was founded the main motive which was in the minds of the settlers was trade with the Indians. The people who became our first New Yorkers were not driven from their native lands by religious persecution, nor did they come mainly to have an opportunity to worship God as their consciences dictated. The first houses were built on Manhattan Island about 1613, and until 1623 there was little more than a trading post on the site of the future metropolis. In the latter year the Dutch West India Company assumed control, and colonists in large numbers began to arrive. Among them there were Lutherans; for Amsterdam alone had at that time thirty thousand adherents of the Augsburg Confession. There appear to have been no public religious services until 1626, when Peter Minuit became director-general. He bought the island from the Indians and introduced orderly government. Among other benefits which he conferred on the settlement was the introduction of public worship. Services were held in an upper room in a horse-mill. This seems to have been a community church at first. In 1628 a congregation was organized and a Dutch pastor was secured. Reformed and Lutherans worshiped together for years. Peter Minuit, who, there is reason to believe, may have been a Lutheran by early training, was one of the first officers of this congregation. Things went on fairly well until the arrival of Governor Peter Stuyvesant, who was an uncompromising Calvinist, and who insisted that the sacraments must be administered in the strictest Calvinistic manner and that only Calvinists had the right to have pastors and churches. The Lutherans withdrew and formed a congregation of their own. They had no pastor and the chances for getting one seemed very remote. But Paul Schrick, a German Lutheran, originally from Nürnberg, became the leader of the congregation and did everything in his power to secure a Lutheran pastor from Europe and to secure more tolerant laws in New Amsterdam.

Schrick was a merchant and attained to considerable wealth. He is one of the few in the records of New Amsterdam who are styled Heer or Sieur. On November 29, 1658, he married Maria Varleth, who belonged to the aristocracy of the city. They had two children, Susanna and Paul, who were born at Hartford, Conn., to which place the Schricks moved soon after their marriage. They were among the earliest settlers at Hartford, being there before the English; but after a time they returned to New York.

Evjen,—"Scandinavian Immigrants in New York," 1630-1674, p. 428.

Jacobs,—"A History of the Evangelical Lutheran Church in the United States," p. 46 ff.

JUDGE LAWRENCE VAN BUSKIRK

Laurens Andriessen Van Boskerk (or Buskirk), the common ancestor of the Van Buskirks, well-known in the annals of New Jersey and New York, was a Dane, who came to New Amsterdam by way of Holland in 1654. By trade he was a turner, or cabinet-maker, but he seems to have gone into the real estate business, and as early as 1656 the records show that he bought and sold lots. He himself owned valuable land west of Broadway, between the present Morris and Rector Streets. At that time there was considerable woodland nearby, belonging to the church, from which circumstances he received the Dutch designation of Van Boskerk, to distinguish him from Laurens Andriessen, who was a Norwegian, called "Van Noordwegen." In 1658 he married Jannetje Jans (widow of Christian Barentsen), a Norwegian lady. One of their sons was also named Laurens (or Lawrence, according to the English spelling).

The elder Lawrence acquired much land in Bergen County, New Jersey, and became influential in political life. He held several offices of trust. He was a member of the Bergen Court, 1677 to 1680; president of it, 1681; president of the County Court, 1682. He also served for several years as a member of the Governor's Council. On March 24, 1683, he was appointed justice for the district embraced in the counties of Essex, Middelsex, Monmouth and Bergen.

The son, Lawrence, born in 1663, and married to Hendrickje van der Linden, represented Bergen in the Fifth Provincial Assembly, 1709. He died in 1724. His great-grandson, Jacob Van Buskirk, was the first native-born Lutheran minister in America.

One of his granddaughters became, as far as is known, the first native-born pastor's wife in America.

Lawrence Van Buskirk represents that important element so essential to the real welfare of any country, which though blessed with wealth and influence, remains true to its religious convictions and church, not betraying the latter for the sake of earthly and social gains.

The Buskirks have intermarried with many of the leading families in the Eastern section of the United States. Genealogies are found in Chute's "Genealogy of the Chute Family" and in William's, "Christian Barentsen Van Horn and His Descendants."

Evjen,—"Scandinavian Immigrants in New York," 1630-1674, pp. 152-155.

CAPTAIN JACOB VAN BUSKIRK

This name was borne by a distinguished line of Lutheran pioneers, beginning with Laurens Andriessen Van Boskerk, who emigrated from Holland, via Holstein, to New Amsterdam, in 1655. Captain Jacob Van Buskirk, grandson of the above, lived at Hackensack, N. J.; and he is the first of a host of splendid Makers of America whom we wish to honor in this connection. He is the first native American who gave a son to the Lutheran ministry. The men and women who give their sons and daughters to the service of God in the ministry of the Word and the work of mercy, are truly among the greatest benefactors of their country. Would that there were some more fitting way of honoring the legions of faithful Lutherans who have in the past, and are now, in this way contributing to the well-being of their native land. Some day perhaps there will be a new order called the Society of the Van Buskirks, founded to keep alive the memory of these patriots, even as the Society of the Cincinnati keeps alive the memory of the officers who served in the War of Independence.

Captain Jacob Van Buskirk, Sr., was born at Hackensack, N. J., and there also his son Jacob was born in 1739. The son was confirmed in the nearest Dutch Lutheran church by Pastor J. C. Leps, in whose record we find a list of the entire confirmation class of that year. It numbered twenty-nine boys and twenty-three girls. Among them were five Van Loons, a Bronck and two Van Buskirks.

Education had to be acquired under difficulties in those days. Young Jacob was first instructed for four years in the home of Rev. J. A. Weygandt in New York, for there were then no Lutheran colleges in America. He next studied for a time at Princeton College, and his theological instruction was received in the home of Dr. H. M. Muhlenberg at Trappe, Pa. While studying he assisted the pastor in his work of teaching and preaching. He was ordained on a call from the Lutheran church at New Hanover, Pa., and the Swedish Provost, Dr. Wrangel, pastor of Gloria Dei Church, preached the ordination sermon. He labored in various congregations in eastern Pennsylvania until his death in 1800. Another descendant of Captain Van Buskirk was the late Dr. J. A.

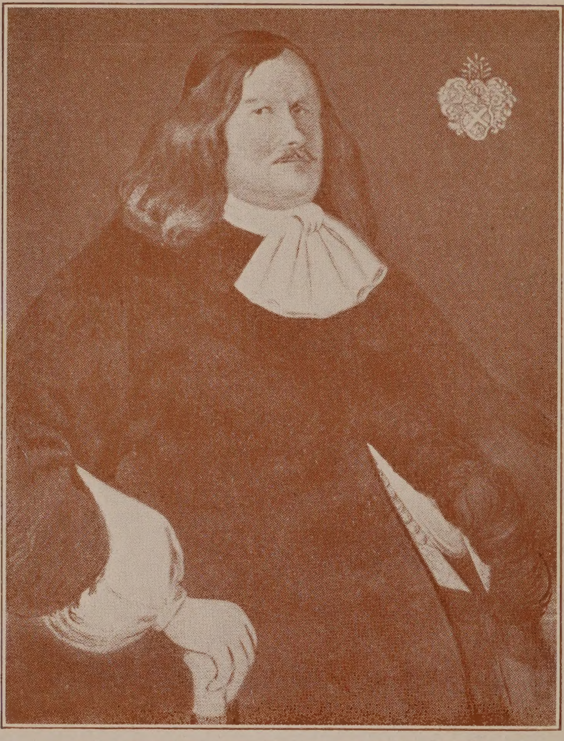
Singmaster, president of Gettysburg Lutheran Theological Seminary.

Little further is known about Captain Van Buskirk. His life was uneventful except for his service in various campaigns against the Indians, in which service he earned his title of "Captain."

"Lutheran Encyclopedia."

Evjen,—"Scandinavian Immigrants in New York," 1630-1674, p. 152.

Finck,—"Lutheran Landmarks and Pioneers in America," (General Council Pub. House), p. 148.



JOHAN PRINTZ, GOVERNOR OF NEW SWEDEN

From portrait presented by King Gustav V of Sweden to The Swedish Colonial Society in 1910, and now in The Historical Society of Pennsylvania. Original is in church at Bottnaryd, the village where Printz was born, near Jönköping, Sweden.

Hon. William C. Sproul, Governor of Pennsylvania, in 1921, had this portrait copied by Madame Van Helden and hung in the Executive Mansion at Harrisburg, with this inscription: "Johan Printz, Governor of New Sweden, 1643-1653, who established at Tinicum Island, on the Delaware River, the first permanent seat of government in Pennsylvania."

JOHN PRINTZ

FIRST GOVERNOR OF PENNSYLVANIA

John Printz, governor of the Swedish colony on the Delaware from 1643-1653, was born in Bottnaryd, Sweden, July 20, 1592.

He attended schools in his native land and also the universities of Rostock, Greifswald, Leipzig, Wittenberg and Jena, but probably did not remain long enough to receive a degree from any of them. After serving for some time in the French and Austrian armies he returned to Sweden in 1625, and later entered the Swedish army. He rose rapidly in rank and rendered distinguished service in Germany. In 1642 he was knighted and appointed governor of the Swedish colony in America.

In 1638 the Swedish government had sent out under its authority the first expedition to the Delaware with the purpose of founding a colony to extend trade and Christianize the natives. It was under the leadership of Peter Minuit, formerly the first director of New Amsterdam. Minuit bought the land extending from the Capes of Delaware Bay to near the Falls of Trenton, from the Indians; and built a fort at Christina (now Wilmington, Delaware).

Minuit was drowned at sea after about three years of successful direction of the garrison and trading activities.

Peter Hollander, a Swede, succeeded him, and for about a year and a half directed the work of the infant enterprise, amidst constant disturbances occasioned by efforts of the English from the New England and Virginia colonies to locate themselves on the same territory.

Then came John Printz, the man who first made the colony a success. Under his administration the settlement became more than a trading post, and increased both in numbers and in influence. He built himself what in those days seemed almost like a palace, in the midst of orchards and pleasure grounds, the bricks used in its construction having been brought from Stockholm. These bricks, of a pale yellow color, and quite small, are still found in the neighborhood. The "palace" and the fort which he erected close by, were located on the Island of Tinicum, just below what afterwards became the site of Philadelphia.

He erected other forts, mills, and trading posts and established law and order in the province.

In 1923 the Swedish Colonial Society unveiled a monument close to the spot where Colonel John Printz lived. In an address delivered at the dedication, Col. Henry D. Paxson, a descendant of one of the colonists, said: "Here was his (Printz's) home and the capitol of the first established Government in what is now Pennsylvania." Dr. A. Johnson says of him: "He was of a religious nature, as religion was taken in those days. It is said that he often read the Bible and he was permitted to preach in his father's congregation while a student. Printz has received much unjust criticism from historians. He performed his duties faithfully as governor of New Sweden, and his services as governor of Jönköpings län, later on, were marked by ability and executive power."

"He was strict in his demands and required absolute obedience from his subjects. He was of hot temper and at times went beyond his limit, but his rule as a whole was just. He was in many ways a remarkable character—(his adventures before entering the Swedish service in 1630 border on romance)—and he deserves a prominent place among the early governors of the American settlements."

When he left New Sweden his son-in-law was left in charge temporarily, and he himself was made governor of the province of Jönköping, Sweden, where he died May 3, 1663.

Johnson,—"Swedish Settlements on the Delaware," (Univ. of Penna.), vol. 1, p. 301 ff.

Armor,—"Lives of the Governors of Pennsylvania," (Simon), pp. 32-34.

Paxson,—"Where Pennsylvania History Began," (printed privately), pp. 1, 103-114. Illustration by courtesy of Mr. Paxson.

Acrelius,—Description of the Former and Present Condition of the Swedish Churches. . . . (Historical Society of Penna.), pp. 29, 30, etc.

JOHAN CLAUDIUS RISING

THIRD GOVERNOR OF PENNSYLVANIA

John Claude Rysingh, as his name is given in Armor's "Lives of the Governors of Pennsylvania," is correctly called the third governor of Pennsylvania because he was the third executive to maintain a complete and locally established seat of government in what was later known as Pennsylvania, John Printz having been the first. Rising was born in 1617 in Sweden. He was educated at the Gymnasium at Linköping and the University of Uppsala. After his graduation he spent several years in foreign travel and study at foreign universities. His special subjects of study were commerce and trade. Later in life he wrote a valuable work on economics, and thus became the first writer of importance in America on this subject. For the purpose of becoming thoroughly familiar with the practical side of his subject he revisited Holland in 1647 and 1650 and spent some time in Amsterdam, which possessed the greatest and most perfectly organized commercial system of that time. On his return to Sweden he was made secretary of the Commerce Department of the Government, and in 1654 he was commissioned to go to New Sweden as successor to Governor Printz. Before his departure for America he was raised to the rank of a nobleman.

Rising's policy in the conduct of the affairs of New Sweden was one of strict exclusion of the Dutch military posts which were being erected contrary to the understanding arrived at by the home governments. This brought him into violent conflict with the Dutch in New Amsterdam, who claimed the country along the Delaware and ignored the Swedish purchase from the Indians. The fleet was sent from New Amsterdam and Rising's forces were overpowered and eventually he surrendered New Sweden.

Rising's administration will be remembered with gratitude because of his wise policy of dealing with the Indians. Under John Printz the relations between the whites and their red neighbors had become strained. Added to this unfortunate situation was the hostility created by the unlawful aggressions and the duplicity of Dutch and English traders. It looked for a time as if the condition found in New England might be duplicated in Pennsylvania. Governor

Rising restored the confidence of the Indians in their white neighbors by calling a solemn council of all the grand sachems of Pennsylvania and neighboring territory. They met at his seat of government, then Tinicum Island, and discussed the situation. By his influence and generous gifts the governor succeeded in winning them over, and important treaty relations were established which had a profound influence in securing peace for the whites when other parts of the country were suffering from Indian attacks, and the foundation was laid securely for William Penn's famous treaties of almost half a century later.

Rising died in Sweden in 1672. His latter days were spent in hardship and poverty. His books, little regarded in his day, are now eagerly studied, as his views on economics were far in advance of his age.

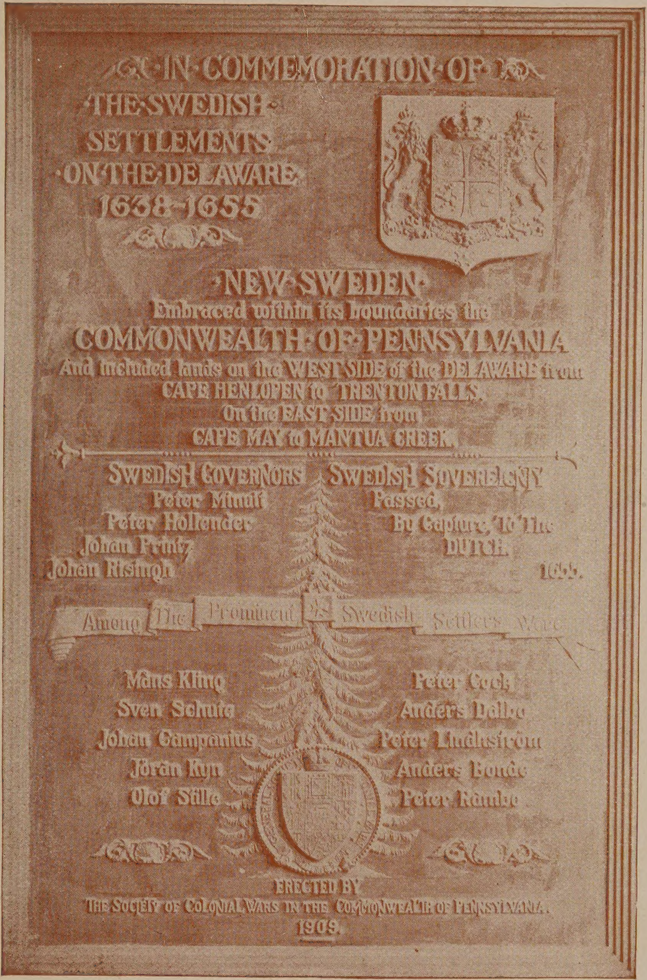
Johnson,—"Swedish Settlements on the Delaware," vol. II, p. 693 ff.

Armor,—"Lives of the Governors of Pennsylvania," p. 36 ff.

JOHN CAMPANIUS

Friend of the Indians

Johan Campanius Holm, was born in Stockholm, Sweden, August 15, 1601. He went through the schools of his native city, and after finishing his studies at the Gymnasium he entered the University of Uppsala, where he studied theology with distinction until he was ordained on July 19, 1633. He served as chaplain to a Swedish legation to Russia and afterward as schoolmaster in Norrtälje, near Stockholm. Later he became preceptor and resident clergyman at the Orphans' Home of Stockholm. On February 3, 1642, he was formally called to go to New Sweden, where he remained over five years. Besides preaching the Gospel to his countrymen he worked for the conversion of the Indians and busied himself with agriculture as well; he made astronomical observations, noted the length of the day, collected facts about the climate and other phenomena, learned the Indian language, wrote treatises on the same, prepared the first known vocabulary (of any importance) of the Indian



IN COMMEMORATION OF
THE SWEDISH
SETTLEMENTS
ON THE DELAWARE
1638-1655

NEW SWEDEN
Embraced within its boundaries the
COMMONWEALTH OF PENNSYLVANIA
And included lands on the WEST SIDE of the DELAWARE from
CAPE HENLOPEN to TRENTON FALLS.
On the EAST SIDE from
CAPE MAY to MANTUA CREEK.

SWEDISH GOVERNORS
Peter Minuit
Peter Hollender
Johan Printz
Johan Risingh

SWEDISH SOVEREIGNTY
Passed,
By Capture, To The
DUTCH.
1655.

Among The Prominent Swedish Settlers Were

Mans Kling
Sven Schute
Johan Campanius
Jöran Kyn
Olof Stille

Peter Cock
Anders Dalbo
Peter Lindström
Anders Bonde
Peter Rambo

ERECTED BY
THE SOCIETY OF COLONIAL WARS IN THE COMMONWEALTH OF PENNSYLVANIA.
1909.

MEMORIAL TABLET IN THE CITY HALL, PHILADELPHIA
Seven of the persons named on the tablet are introduced to our readers in this volume.

tribes on the Delaware. During the same time he made the first translation of the Lutheran Catechism into the Indian tongue, believed to be the first Protestant translation of any religious book into an Indian tongue. It was completed in 1648. The famous Indian Bible of John Eliot was not published until some years later.

Campanius' home in America was at Tinicum Island, nine miles southwest of Philadelphia, where Governor Printz had located his new residence and a fort. A church was also erected here, the first church ever built in Pennsylvania. It was consecrated September 4, 1646. The work of Campanius among the Indians bore rich fruit in after years. Confidence and peace was established between the white men and the red men because these white settlers not only tried to convert their savage neighbors but treated them justly and kindly in every way. When William Penn came to America nearly forty years later he found the way prepared for a peaceable purchase of the land from the Indians and for the treaty of peace which was made at that time.

Campanius began his Swedish-Indian catechism when he saw so many Indians come to the church services, of which they could not understand a word. He hastened to study their language so that he might teach them the Christian religion in accordance with the royal instructions from Sweden: "that the same wild people may gradually be instructed in the truths and worship of the Christian religion, and in other ways brought to civilization and good government." His home became a mecca where the Indians constantly gathered for instruction in Christianity and for his personal advice in their difficulties.

So great was the influence which Campanius had among the Indians that as Acrelius states (1759) there was a legend among them, over a hundred years later, to the effect that he journeyed into the country among them and made his way to Sweden by land. He died in Sweden September 17, 1683.

Johnson,—" Swedish Settlements on the Delaware," vol. II, p. 560 and p. 678.

Jacobs,—" History of the Evangelical Lutheran Church in the United States," p. 82 ff.

JUSTICE PETER LAWRENCE KOCK

Peter Lawrence Kock (also written: Per Larsson Cock and in other variations) was born in Knipha, Sweden, in 1611, and came to New Sweden on the ship *Charitas,* in 1641. He was of Finnish stock, and had been a soldier in the Swedish army. His first years in the colony were spent as a laborer on a tobacco plantation. But in 1648 his name appears on the list of settlers as a "freeman," that is, one entitled to own land, to vote and to hold office. His rise to leadership appears to have been slow but steady. In many ways he was well fitted to be a builder of a new country. Fearless, industrious, adaptable, persistent and far-sighted, he was able to take root in the new land and to become one of its inheritors. He married Margaret Helme, a daughter of Israel Helme, a prosperous and influential colonist, who had come over from Mora, Sweden, with his family, in the same ship with Kock. Six sons and six daughters were born to them; and of the sons at least four became prominent in the colony, namely: Otto Ernest, John, Erik, and Captain Lawrence (of whom more will be said in another sketch). When the Dutch took control of the colony they turned to the Swedish-Finnish population for leaders. Peter Kock was the first man elected to office under the new form of government, and he presided at the meetings of the administrative and judicial council, and held various official positions under both Dutch and English rule until early in 1680. In that year the name of his son, Justice Otto Ernst Cock appears as that of the presiding officer in the Jurisdiction of Upland (Chester) Court. For many years he was collector of customs for the Dutch colony. Among his extensive land holdings was a grant of one thousand acres from Governor Lovelace, received in 1671. Three hundred acres of this tract, called Shakamaxon, he turned over to his oldest son, Lawrence, in 1676. This is the farm on which William Penn in 1682 met the Indians and bought his first tract of land from them. In a census of Philadelphia County taken in 1683 his name appears among the land-holders and settlers. Of the two hundred acres on which he then lived thirty were cleared. This shows that when he was over seventy years old he was still active in doing pioneer work. The last time we meet his name in the records still extant, it appears in a subscription list of August 10, 1684, when he subscribed twenty guilders to the salary of Rev. Jacob Fabritius, then serving the Wicacoa congregation as pastor. He died in 1688. His numerous descendants today nearly all bear the name of Cox. This Peter Kock should not be confused with the Peter Kock who appears later, in the history of the Gloria Dei Church. The latter Kock was not related to the pioneer family, and came to Philadelphia directly from Sweden. Nor should he be confused with the Peter Laurenszen Kock from Denmark, who settled in New Amsterdam and in 1643 commanded an expedition against the Indians, which extended as far as to the Schuylkill River.

Louhi,—"The Delaware Finns," (Humanity Press), p. 95 ff.

Paxson,—"Where Pennsylvania History Began," (printed privately), pp. 77-79.

CAPTAIN LAWRENCE KOCK

Lawrence Kock (whose name also appears in other spellings, such as Lars Cock) was one of the twelve children, the oldest of the six sons, of Peter Lawrence Kock, the subject of a former sketch. He was born near Fort Christina, in 1646. His mother was a daughter of Israel Helme, the noted justice and government interpreter of the Swedish colony. In 1693, when Charles Springer made up his list of Swedish colonists then living in Pennsylvania, there were forty-seven persons mentioned who bore the name of Kock, all descendants of Peter Lawrence Kock. On account of their number they were usually referred to as the Kocks or Cocks (or Cox), which accounts for the fact that their descendants all bear the name of Cox.

Together with his father he was one of the first settlers in Shakamaxon, now called Passyunk, and included in Philadelphia County. He must have been appointed an officer in the militia when quite young, for his name appears as Captain Lawrence Cock in the legal documents of the Upland Court at an early period.

He also served as a justice under the Dutch and English for many years. His farm of 550 acres, located quite close to the grounds occupied by the Philadelphia Sesqui-Centennial Exposition, was known as the Captain Lars Cock Plantation. On it was the famous Penn Treaty elm, under which William Penn met the Indians in 1682 and concluded his compact of peace which has become so celebrated in American history. This tree became an object of veneration and was carefully protected, even the British officers posting guards around it during the Revolutionary War. It was blown down in 1810, being two hundred and eighty-three years old as shown by its rings. A monument now marks the site of the tree.

On the occasion of the treaty Captain Kock was Penn's interpreter. On June 15th of the same year Penn bought his first piece of land from the Indians, and this transaction took place at Kock's house, he being the interpreter.

William Penn was a great admirer of the Swedish settlers. In his book of laws he says: "They are a plain, strong, industrious people. . . . . They kindly received me, not less so than the English, who were few before the people concerned with me came among them. I must needs commend their respect to authority, and kind behavior to the English. They do not degenerate from the old friendship between both kingdoms. As they are a people proper and strong of body, so they have fine children, and almost every house is full; rare to find one of them without three or four boys, and as many girls; some six, seven and eight sons. And I must do them that right,—I see few young men more sober and industrious."

Of the Swedish settlers Penn seems to have given special attention to Captain Kock. He sent him to New York to buy goods suitable for traffic with the Indians, and left the matter of securing their good will towards his administration in the Captain's hands; a task in which he did not fail. When the new Council of Eighteen was formed for the province, all of the appointees were Englishmen except Kock.

In 1690 when trouble with the French and Indians occurred, Captain Kock was sent to lead an expedition into the north-west to see that the Indians of Pennsylvania be kept on friendly terms with the white settlers and that possible efforts on the part of the French to invade the province might be checked. Largely through his efforts the peace-loving Quakers were made aware of their danger and brought to a realization of the need of organizing a military force and voting supplies for the protection of the colony.

The records are rather incomplete in regard to many of the early settlers. All that is available in regard to the details of Captain Kock's family history is found in Pastor Rudman's extracts from the parish records of Gloria Dei Church prepared in 1697. This record gives the date of his birth as March 21, 1646. His children were Robin, Mouns, Laurence, Gabriel, Margret and Deborah.

Paxson,—"Where Pennsylvania History Began," p. 60, etc.

Louhi,—"The Delaware Finns," p. 161, etc.

JUSTICE PETER RAMBO

Indian Interpreter

Peter Rambo, a Swedish Finn, has the distinction of being the only one of the soldiers who came to New Sweden with the first expedition under Peter Minuit, in 1638, to attain to both wealth and influence in the new colony. Most of the men who came over in the same company returned in a year or two to their native lands, but Rambo had the courage and foresight to remain and to "grow up with the country."

In 1655 we find his name on the roll of magistrates, and he was made a Justice under the English government in 1675. From the time he was first appointed a magistrate he held offices of trust until 1681, the year before William Penn's arrival, when he retired from office. He was still living in 1697, when his name appears on Rev. Rudman's list of Swedish families living near Moyamensing, Pa. He was one of those pioneers who moved up into what was then the wilderness of Pennsylvania and prepared the way for later settlement. He and his sons held many tracts of land on the present site of Philadelphia, especially along the Schuylkill river. The family was one of the most prominent in the Pennsylvania colony for a century and more, especially in Philadelphia and Montgomery county.

In 1668 Peter Rambo appeared before the Governor and Council in New York on behalf of the Indians, whose chiefs were protesting against the sale of liquor to their tribes by Dutch and English traders. He was well versed in the Indian dialect, and was frequently called upon to serve as interpreter for the government.

He was the trusted assistant of the English military governor, Captain John Carr, and was instrumental in preserving peace between the English and the Indians on a number of occasions. In 1671, for example, the English had already issued an order for a military raid against the Indians on account of the murder of two white men. Peter Rambo gathered the sachems at his house and had a conference with them. The result was that they agreed to surrender the murderers, and the war was prevented. Governor Andros of New York used the Rambo home at Passyunk, near Philadelphia, as his courthouse whenever he visited Pennsylvania.

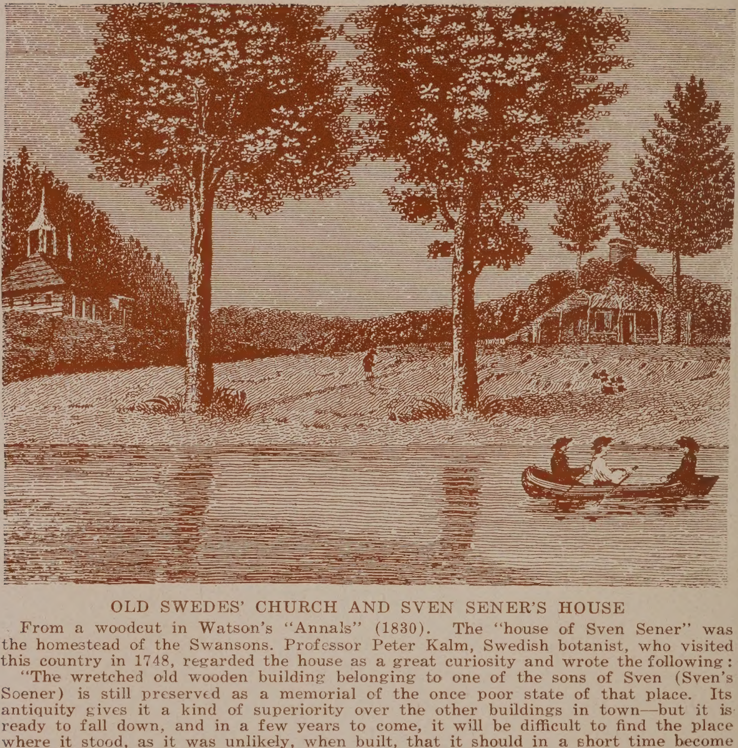
Paxson,—"Where Pennsylvania History Began," p. 31, etc.

Louhi,—"The Delaware Finns," p. 164, etc.

CAPTAIN SVEN SCHUTE

Sven Schute probably came to America in one of the five earliest expeditions to the Delaware, and is first mentioned in the second report of Governor Printz to the West India Company of Sweden, dated June 20, 1644, as lieutenant, in command of Fort Elfsborg, erected by that governor the previous year near Varkens Kil, now Salem Creek, New Jersey. In November, 1648, he successfully opposed the settlement of the Dutch at Mastmaker's Hook on the Schuylkill River. In August, 1650, immediately on the receipt of the intelligence that the eighth Swedish expedition to the Delaware under Commander Hans Amundson, had suffered shipwreck in the West Indies the year before, Lieutenant Schute was sent on a Dutch vessel to Sweden, with a letter from Governor Printz to Peter Brahe, president of the Royal Council, and with instructions "to make a good satisfactory report" of the colony. This duty was performed by him, and at a meeting of the Council, March 16, 1652, to which he was specially summoned, his account of the settlement aided in determining Queen Christina to order the fitting out of the ninth Swedish expedition to the Delaware. In a document describing him as "the honorable and brave Lieutenant Sven Schute," signed by his sovereign, August 20, 1653, he received the grant for himself, his wife, and heirs, of a large tract of country in New Sweden, which embraced a large part of the site of the present city of Philadelphia. On the 25th of the same month he was ordered by the College of Commerce to enlist fifty soldiers as emigrants, sending them to Stockholm, and afterwards to visit the province of Värmland and Dalarne, and to procure two hundred and fifty inhabitants of the forests willing to engage in the enterprise. This task was promptly accomplished, and on December 13th he was commissioned Captain for New Sweden, with special command over the people he had secured for the settlement. On the return of his expedition to America, he stopped at the Dutch Fort Casimir on the Delaware and captured it.

On endeavoring to take possession of his land he found some opposition from Indians and squatters, but by 1658 his title seems to have been generally recognized. He became aide to Governor Rising, being the highest ranking military officer under him.



OLD SWEDES' CHURCH AND SVEN SENER'S HOUSE

From a woodcut in Watson's "Annals" (1830). The "house of Sven Sener" was the homestead of the Swansons. Professor Peter Kalm, Swedish botanist, who visited this country in 1748, regarded the house as a great curiosity and wrote the following:

"The wretched old wooden building belonging to one of the sons of Sven (Sven's Soener) is still preserved as a memorial of the once poor state of that place. Its antiquity gives it a kind of superiority over the other buildings in town—but it is ready to fall down, and in a few years to come, it will be difficult to find the place where it stood, as it was unlikely, when built, that it should in a short time become the place of one of the greatest towns in America. Such as it was, it showed how they dwelt, when stags, elk, deer, and beavers ranged in broad daylight in the future streets and public places of Philadelphia. In that house was heard the sound of the spinning-wheel before the city was ever thought of."

When the Dutch under Stuyvesant invaded the colony and captured it, he was compelled to surrender Fort Trinity. Unlike his fellow officers, Rising and Lindström, he was content to remain in America, and under Dutch rule continued to hold the title of Captain. He thus had the honor of serving as protector of the colony and of the friendly Indians under two governments and possibly under three, though it is uncertain when he died. His wife's name is not known, but he had at least two sons, John and Sven, and a daughter, Magdalen, born in 1660, who married Peter Rambo, Jr.

The block house at Wicaco, built in 1669, stood on land originally belonging to Sven Schute, and near his house. A log church, also used at times as a fort, was erected after the blockhouse was no longer large enough.

A granddaughter of Sven Schute, when a little girl, and living with the grandfather, was warned by an old Indian woman that the Indians of New Jersey were coming to attack the whites. The women at Sven Schute's house were making soft soap, which they forthwith took scalding hot to the fort church, with more fuel to keep it hot there. They then sounded their conche to call in the people. The Indians soon arrived and began to undermine the building, when they were successfully repelled by the scalding soap and delayed until the men began to approach from a distance, and the Indians made off. Even the women of the Schute family were apparently of a militant type.

Paxson,—"Where Pennsylvania History Began," p. 23, etc. Illustration by courtesy of Mr. Paxson.

See also "Pennsylvania Magazine of History," various references.

THE KYN FAMILY

Nation Builders

Jöran Kyn, the founder of Chester, Pennsylvania (formerly called Upland), and the ancestor of a remarkable family group whose members have contributed in every way to the welfare of the United States, was born in Sweden about 1620. He came to America in company with Governor John Printz and John Campanius in the ship *Fama,* which arrived at Fort Christina in New Sweden, February 15, 1643, after a voyage of six months. The seat of government was soon moved to Tinicum Island in the Delaware, where a fort, an executive mansion, and a church were built. Here also the principal inhabitants of the colony had their dwellings and plantations. Jöran Kyn was a member of the governor's lifeguard until about 1648. On his retirement from the military service he took up land farther up the river, at what is now the city of Chester. His land grant was quite large even for those times, extending for about a mile and a half along Chester Creek, and three-quarters of a mile in width. Here he spent the rest of his long life in agricultural pursuits, devoted to his family and his church to a remarkable degree. Mr. Kyn is referred to in an official letter of Vice-Director Beckman, dated March 29, 1663, as "the pious Jöran Kyn." He was all his life a staunch supporter of the Lutheran Church, and most of his descendants for about ten generations continued to follow in his footsteps. The last mention made of him is in a legal document in which he sold a lot to the Quakers of Chester for a meeting house. This document is dated 1687. As he is not mentioned in Springer's list of Swedes, dated 1693, it is certain that he was no longer living at the latter date.

He had three children, Hans, Jonas and Annika. Jonas was an officer in the local militia and served in other public capacities. Annika's husband was a member of the Governor's Council, a justice of the Upland Court, and from 1688 to 1690 represented Chester County in the General Assembly of Pennsylvania.

A grandson, Matthias Keen (as the later members of the family spelled the name) was most active in promoting the welfare of the Swedish churches on the Delaware. His personal influence and work in the congregation did much to keep them alive after Sweden lost interest in the work. He was a friend of many prominent men in the colony. He lies buried in Gloria Dei churchyard, where his tombstone, dated 1714, is still to be seen, the oldest to the memory of an adult in that cemetery.

Another grandson, Mans Keen, was of similar importance in Church and State in New Jersey. He lived at Swedesboro, N. J. He was a personal friend and benefactor to the great botanist, Professor Kalm, who referred to him in his "Travels." He lived to be 105 years old. His son John became the possessor of his father's estate of over four hundred acres, and his wife, another descendant of the Delaware Swedes, owned all the land where Atlantic City now stands. He was one of the principal pillars of the Lutheran Church at Wicacoa and lies buried there with his wife.

Those who may be interested will find a complete genealogy of the Keen family, carried out to the tenth generation, prepared by the historian, Prof. Gregory B. Keen, and printed in successive volumes of the "Pennsylvania Magazine of History," beginning with Vol. II. It is an interesting story to follow. The sons and daughters, like their forefathers, were most of them well-to-do citizens, taking prominent parts in the service of the Church and State from generation to generation. Many of them were in Washington's army during the Revolutionary War. None of them reached any position of startling prominence, but they all lived lives of usefulness and true patriotic devotion. They stand as representatives of the type of earnest, pious, substantial Lutheran yeomen such as have helped to make America great.

"Pennsylvania Magazine of History," vol. II ff.

JUDGE REYNOLD KEEN

Reynold Keen, descendant of Jöran Kyn, founder of Chester, Pennsylvania, was born in the Island of Barbadoes, about 1738. His father was Peter Keen, a merchant and "gentleman" of Philadelphia, a pillar of the Gloria Dei Church, where he also lies buried. Reynold, a fine example of the splendid leaders and patriots of the Keen family, was born while his parents were residing temporarily in Barbadoes. He passed most of his life in Philadelphia, engaged in mercantile pursuits, dwelling for many years before his death at No. 20 South Sixth Street, between Market and Chestnut. Besides owning a considerable amount of property in the city, he also acquired land in Somerset and Wayne Counties, Pennsylvania. He was elected to represent his district in the Provincial Convention of Pennsylvania, held January 23-28, 1775. A year or so after that, Mr. Keen removed to Reading, Pennsylvania, and on April 21, 1777, was appointed a commissioner for the County of Berks to audit and settle military accounts. Early in the following year he returned to Philadelphia on business, leaving his family in Reading.

Philadelphia was then occupied by General Howe, and this step unfortunately aroused the suspicion of the colonial Committee of Safety, and he was ordered to surrender himself to a judge of the Supreme Court to stand trial for treason. Being ignorant of the proceedings against him, as no communication reached him through the enemy's lines, he was declared a traitor to the State, and his property was forfeited. In August, 1778, however, he was able to clear himself and petitioned the Pennsylvania Assembly to relieve him of the dishonor and restore his property. The petition was granted in 1779. The same year he was elected one of the fifteen aldermen of the city, a position which he held for the rest of his life. He became a member of the Mayor's Court, also serving as Justice of the Peace, sometimes sitting in the Orphans' Court of Philadelphia. In 1784 he was commissioned Associate Judge of the Court of Common Pleas for the city and county.

He was one of the four wardens of the United Swedish Lutheran Churches of Wicacoa, Kingsessing, and Upper Merion until his death. He was thrice married. His first wife was Christina Stille; his second, Patience Worrell, and his third, Anne Lawrence, all of prominent families. They are buried (with the exception of Christina Keen, who died and was buried at Reading) beside him in Gloria Dei churchyard.

"Pennsylvania Magazine of History."

SARAH AUSTIN

And the American Flag

Sarah Austin is included in the list of Lutheran makers of America because she represents the patriotic women who have always stood behind the men who are credited with doing the great deeds written in the pages of history.

Sarah Austin's mother came of sturdy Swedish Lutheran stock, being a descendant of Jöran Kyn (see sketch of Jöran Kyn) by one parent and of the well-known Dahlbo family of Swedish Lutheran pioneers by the other. The daughter, like her mother, was a member of the Gloria Dei Lutheran Church in Philadelphia. Sarah inherited part of her father's property on Arch Street, Philadelphia, facing the Delaware, where she lived at the outbreak of the Revolutionary War. She was born in 1754.

On June 14, 1777, Congress assembled in Philadelphia, adopted the present design of the American flag in the following resolution: "Resolved that the flag of the thirteen United States be thirteen stripes, alternate red and white. That the union be thirteen stars, white in a blue field, representing a new constellation."

According to tradition, resting solely upon the statement of Mrs. Elizabeth Ross, the latter has been accredited the honor of making the first American flag, according to the design approved by Congress. According to the testimony of Sarah Austin, the first official flag to receive the salute of a foreign government was made by herself and the ladies of Gloria Dei Lutheran Church of Philadelphia. This flag was made soon after the resolution was passed by Congress under the direction of the Secretary of the Marine Committee, and presented to John Paul Jones, appointed the same day, June 14, 1777, to command the *Ranger;* on which vessel he hoisted it, soon afterwards, at Portsmouth,—the flag doubtless rendered historic by receiving the first salute granted the Star-spangled Banner in Europe, and by the fact of the display during the first action conducted under the new national emblem, that between the *Ranger* and the *Drake,* as well as on *Le Bon Homme Richard* in her celebrated combat with the *Serapis.*

This flag is now preserved in the National Museum in Washington. It had been in possession of the Stafford family of Massachusetts for more than a hundred years, when in 1898 it was turned over to the United States Government by a descendant. There are documents with the emblem which prove beyond doubt all the claims which are made. The flag is remarkable in having but twelve stars in the blue field, which proves that it was made before Rhode Island had ratified the Constitution.

The ladies of Gloria Dei Church were loyal supporters of their country, a substantial unit of the army of faithful women who in case of war must send their men to the front and busy themselves at home with providing such helps and comforts as they could command.

Sarah Austin was married July 7, 1777, to Captain John Barry, the renowned first Commodore of the United States Navy. She died, without issue, November 13, 1831, and is buried in Philadelphia. Her half-sister, Christina Keen, was the wife of Reynold Keen, the subject of another of these sketches.

"Pennsylvania Magazine of History," vol. 4, pp. 486-491.

Fallows,—"Story of the American Flag," pp. 26, 29, 49, 50.

CHARLES SPRINGER

COLONIAL SCHOOLMASTER

Charles Christopher Springer is a notable forerunner of that long line of most important makers of America,—the schoolmasters. Springer was an intelligent, well-educated man who had risen to the position of attache to the Swedish minister in England. While serving in this capacity he was kidnapped by an unscrupulous ship captain who made a profit out of supplying the American planters with white laborers.

White slavery was almost as common as the black in those days. By charging up against these poor victims the costs of their ocean passage, clothes, food, etc., they could be kept in debt and therefore in servitude to their masters almost indefinitely. Springer was sold to a planter in Virginia and after completing his period of painful servitude, probably five years, eventually found his way to his countrymen on the Delaware. We first read of him in 1693 at which time he was serving as a schoolmaster at Wicacoa (Philadelphia). How long prior to this year he had been teaching we do not know. At that time the Swedish church at Wicacoa was without a regular pastor; and Springer, faithful layman that he was, took upon himself the duty of supplying the congregation with preaching services. The sermons were read from Luther's *Postilla.* He must have preached in English also, for his services atracted Welsh people and others from beyond the Schuylkill River. This led to a petty form of persecution on the part of the Quakers, who refused to allow the worshipers to use the ferry on Sundays, fearing that some of their own faith might be attracted to the Lutherans. In consequence of this interference, the Swedes sent a petition to the Provincial Council asking that they might not thus be hindered in attending services. Governor Fletcher of New York, who presided, was favorable to the petitioners, and the ferry was ordered opened.

Springer was also the spokesman of the colony in seeking help from Sweden. In a letter dated May 31, 1693, he asks that two Swedish ministers be sent, together with Bibles, postils, and catechisms. The letter gives an interesting account of the state of the settlement, the fertility of the land, etc., and closes with the pious confession: "For we do not believe that God will forsake us, although we are in a strange and heathen land, far away from our own dear fatherland." A roll is added giving a list of 188 Swedish families, including 942 persons in the settlement.

Besides his work as schoolmaster and lay reader at Wicacoa he rendered the same services in the Christina congregation at Wilmington, Delaware. Here he also had a class in Christianity for the Indians, with whom he was on very friendly terms.

He was the leading layman in the Christina congregation, where he lived until he was quite aged, and where he lies buried.

It was due to such heroic souls as Springer that order and religion and education were maintained in the rough frontier settlements of the new world.

Schmauk,—"A History of the Lutheran Church in Pennsylvania," 1638-1820, (General Council Publication House), see Index.

Jacobs,—"A History of the Evangelical Lutheran Church in the United States," see Index.

JOHN MORTON

SIGNER OF THE DECLARATION OF INDEPENDENCE

"On February 2, 1654, the ship *Orn* left Gothenburg harbor en route for the new world. On the safety of that ship truly depended the fate of a nation, for she carried Morton Mortensen, the grandfather of the man who cast the deciding vote for the Declaration of Independence."—*Amandus Johnson.*

Morton Mortensen settled in Upland, now Delaware County, Pennsylvania. His descendants gradually changed the name to Mortonson, and finally to Morton. John Morton was born in 1723 (Johnson), 1725 (Linder). His monument says 1724. His father, a member of the Swedish Lutheran church of Upland, died just a few days before his son was born. The mother, after several years of widowhood, married a young Englishman, named John Sketchley, who was a surveyor. From him the boy, John, learned the art of surveying, and became able to support his mother after the death of his stepfather.

John Morton, no doubt largely because of the language (some assert that he was not able to speak or understand Swedish at all, though this is contradicted) and to please his stepfather, joined the Episcopal Church in his community. Nevertheless he remained in close and sympathetic contact with the Lutheran Church, to which all his relatives belonged. We know, for example, that the Lutheran congregation met at his home in 1761 to discuss the question of erecting a new house of worship. At this meeting the Swedish Provost C. M. von Wrangel and the Patriarch H. M. Muhlenberg were present. The latter records his attendance at the meeting in his diary.

Morton married Ann Justice, a descendant of the early Swedes, in 1750, and had several children by her, two of whom played conspicuous parts in the stirring times of the Revolution.

He gradually acquired a position of wealth and prominence in his community and through his ability and integrity rose from one office of trust to another, Justice of the Peace, Sheriff of the County, member of the Pennsylvania Assembly, speaker of that body on several occasions and member of many important committees. He was a delegate to the famous

Stamp Act Congress in New York, in 1765, and as a consequence of his political views was removed from office the same year by the colonial governor. The following year he was again returned to public office. In 1776 we find his name, as speaker of the Assembly, attached to numerous commissions and appointments to the Continental Army. When a Pennsylvania delegation was appointed to consider secession, Morton was elected one of its members and made its chairman. Benjamin Franklin was also a member of the delegation. It was as chairman of this delegation that John Morton performed the supreme service to his country. Six states voted in favor of secession and six against, while Pennsylvania was divided. A majority of the Pennsylvania delegates were against secession, but when the vote was taken two of the adverse members were absent, reducing the Pennsylvania representation to five. James Wilson and Benjamin Franklin were in favor of breaking away from England, but the other two delegates were against it. John Morton, who rose from a sick bed, against the advice of his friends, journeyed to Philadelphia on horseback, cast his vote with Wilson and Franklin, thus placing Pennsylvania on the side of independence and carrying the measure by a majority of one.

The enemies of the measure were exasperated at his conduct; but on his deathbed he desired his attendants to tell his revilers that "The hour would come when it would be acknowledged that his vote in favor of American Independence was the most illustrious act of his life."

In 1777, Mr. Morton assisted in organizing a system of confederation for the colonies, and was chairman of the committee of the whole at the time when it was agreed to. During the same year, he was seized with an inflammatory fever, and died on the 15th of November. "He left behind," says Robert W. Lincoln, "a character for piety, liberality, and patriotism, which his actions are sufficient to substantiate."

"Yearbook Swedish American Historical Society," No. 1, pp. ff.

Lincoln,—"Lives of the Signers of the Declaration of Independence," p. 51.

Johnson,—"John Morton Memorial Building," p. 2.

MARTIN HOFFMAN

Some might question the propriety of including Martin Hermansen Hoffman in a list of makers of America, because there was not very much in his life that impresses the seeker after spectacular careers. Nevertheless, we include him, not so much for what he did as for what he was and the influence he has exerted through his descendants. He was born about 1625 at Reval, in Esthonia, which at that time belonged to Sweden. Various writers have given his nationality as Finnish, Swedish, and German, a point which can hardly be cleared up at this late date. He learned the trade of a saddler, and practiced it at times in the new world when he was not serving as a soldier. We find him in New Amsterdam as early as 1657. In 1658 he was in Esopus, serving in a company of soldiers who had been sent to keep the Indians in check, and rendering distinguished service. In the course of time he acquired property in New Amsterdam and later also in Albany.

When religious liberty had been given to the colonists in New Amsterdam, the Lutherans decided to erect a church. Hitherto they had worshiped in private houses, schoolhouses, etc. In 1671 they built their first house of worship on the present site of Battery Park. The task was a very heavy one for the thirty odd Lutheran families, and they decided to seek aid from their Lutheran brethren, the Swedes on the Delaware. With a pass from Governor Lovelace he made the trip to the Delaware and brought back substantial contributions for the new church. Louhi, who claims that Hoffman was a Finlander, says that he was so well pleased with the Swedish colony that he took up land and resided there for a number of years. This must have been some time later, for in 1672 he bought a lot in Albany and lived there until 1678. Most of his time was spent in New Amsterdam and in Albany. He was a devoted and aggressive layman who stood loyally by his church and did all in his power to further the progress of the work of God's Kingdom. Men like this are of untold worth to their countries, and constitute its best citizens. His first wife was Lysbeth Hermans. There were no children by this marriage. After her death he was married in 1665 to Emmerentje DeWitt, by whom he had five children. The Hoffman family numbers preachers and lawyers, statesmen, authors and college presidents among its members. One of the descendants of the family was engaged to marry Washington Irving, but died in her eighteenth year. Another, the honorable John Thompson Hoffman, was governor of the State of New York. Members of the family are found intermarried with the Bensen, Livingston, Brinckerhoff, DuBois, Ogden, Vredenburgh, Verplanck, Beekman, Schuyler, Provorst, Storm, Van Cortlandt, Roosevelt and Rosenkrans families. The genealogy of the Hoffman family, published in 1899, contains almost 550 pages, and has among other illustrations the portrait of Martin Hoffman himself.

Evjen,—"Scandinavian Immigrants in New York, 1630-1672," p. 314 ff.

Louhi,—"The Delaware Finns," (Humanity Press), p. 195, etc.

JOHN PETER ZENGER

PUBLISHER

Roman Catholic persecution at the beginning of the eighteenth century in the Palatinate caused a wholesale emigration of Lutherans from the upper Rhine valley to England and thence to America. In 1708 the first shipload came to New York. In 1710 three thousand left London on ten ships, one of which was lost on the east end of Long Island and gave occasion for the writing of Whittier's poem, "The Palatine." Of the three thousand immigrants, 773 died on the way. The survivors were landed on Governor's Island to be apportioned out to the various sections of the colony. Over four hundred, most of them widows, single women, and children, were left in New York City. A record of their names is to be found in the annals of the Lutheran Church of New York. Among these children was one John Peter Zenger, aged thirteen years, and an orphan. He was apprenticed to William Bradford, then the only printer in New York. Here he learned the trade of printing and the art of editing a newspaper. He rose from apprentice to employee, then to partner. In 1733 he left the partnership and started an independent newspaper called the "New York Weekly Journal." In this newspaper Zenger had occasion to criticise certain unlawful acts of the English governor. His paper soon became the organ of those who opposed the governor, and its editor was consequently arrested and imprisoned. The chances were very much against him and the paper would no doubt have been suppressed; but the ablest patriots of the colony felt that his case was more than a personal matter. The great lawyer, Andrew Hamilton, was engaged by interested friends to defend Zenger. It was the first test case on the question of the liberty of the press. Hamilton appealed to the jury to defend the right of the American people "to expose and oppose arbitrary Power by speaking and writing Truth." In spite of contrary instructions from the Judge, the jury quickly returned a verdict of "Not guilty." "The scene that followed outside of the courtroom, when the acquittal of John Peter Zenger became known, had had no equal in the history of New York. There was no greater rejoicing on the day of the inauguration of George Washington."—*Faust.* That was not a bad piece of constructive work accomplished by a Palatine Lutheran orphan boy for his adopted country!

Faust,—"The German Element in the United States," (Houghton), vol. 1, pp. 82, 105.

Wenner,—"The Lutherans of New York," (Petersfield Press), p. 7.

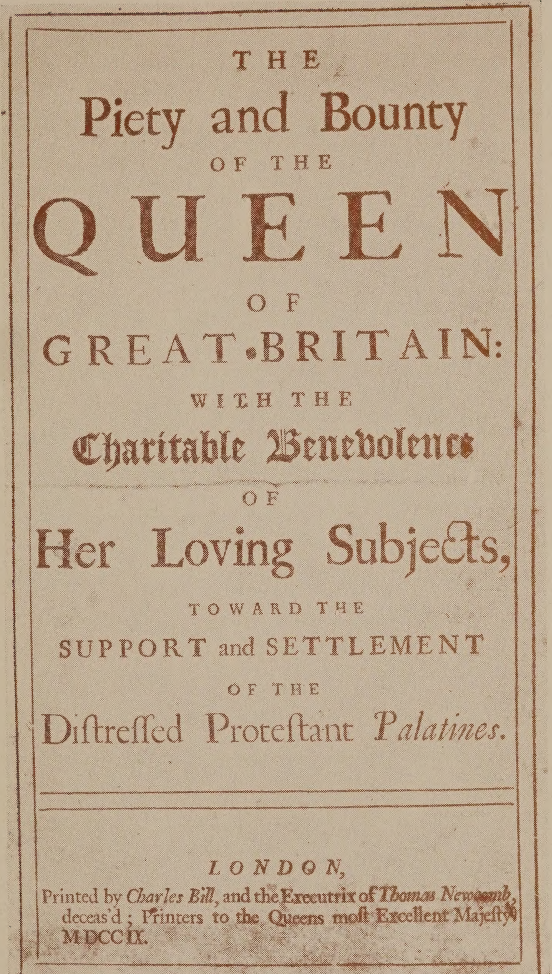
JOHN CONRAD WEISER, SR.

A Leader of Men

Among the thousands of Germans who came to America in the early seventeen hundreds, there was one especially who seemed to have been sent providentially to be their champion and leader, namely Johan Conrad Weiser, Sr., father of an equally famous son, Conrad Weiser, the Indian agent of the Pennsylvania colony.

He was born in 1660 in the town of Gross-Anpach, Duchy of Wuertemberg, Germany. His father was chief burgess of the city, as his grandfather had been before him. The death of his wife, the care of a large family, and the national calamities induced him to join the emigrating thousands on their way to the new world.

Most of the Germans then leaving their native land were from that portion of Germany known as the Palatinate. During the war of the Spanish Succession in 1707, this part of Ger-



THE

Piety and Bounty

OF THE

QUEEN

OF

GREAT-BRITAIN:

WITH THE

Charitable Benevolence

OF

Her Loving Subjects,

TOWARD THE

SUPPORT and SETTLEMENT

OF THE

Diſtreſſed Proteſtant *Palatines*.

LONDON,
Printed by *Charles Bill*, and the Executrix of *Thomas Newcomb*,
deceas'd; Printers to the Queens moſt Excellent Majeſty.
MDCCIX.

REPRODUCTION OF TITLE PAGE OF BOOK PRINTED IN LONDON IN 1711 TO COMMEMORATE THE BENEVOLENCE OF QUEEN ANNE TO THE PALATINES

(Original in possession of Augustana College Library)

many was devastated, and hundreds of the Palatines were rendered homeless. Many of them made their way to England, from whence Queen Anne sent them to New York, there to find homes and religious freedom. They were also to serve the English government by turning the forests of the country into naval stores for the use of her Majesty's fleet, and settling in the wilderness to reclaim it from the Indians.

In the new world matters did not run smoothly for them, as they were made the victims of incompetent and unscrupulous officials. To these troubles were added the natural difficulties encountered by poor pioneers in a wilderness infested with hostile savages.

For these afflicted newcomers John Conrad Weiser did a noble service. Through his ability, experience, and independence of character he was able to present their claims effectively to the Governor of New York. Later on he even made a special visit to England and presented the cause of the wronged settlers to Parliament. This trip was one which occasioned him almost incredible hardships, including capture by pirates and imprisonment.

Faust in his "German Element in the United States" says: "Weiser was a stalwart fighter before the Lord, a willing martyr to the cause of individual rights for the American colonist. The first clash with authority occurred when children were forcibly taken from their parents and apprenticed to people in New York City."

The land on which the Palatines had been settled was unproductive and the settlers almost starved to death. Weiser led them to better land on the Schoharie river and incurred the displeasure of the governor. He defended his action and finally secured better terms for the oppressed immigrants. He also arranged for a large colony to settle in Pennsylvania, where they were welcomed and treated well.

When in the summer of 1711 New York was to furnish a quota of soldiers for the attack on Montreal, three hundred of the Palatines were mustered in and served in the expedition commanded by John Conrad Weiser, Sr.

He died while on a visit to the Pennsylvania colony at Tulpehocken, in the home of his son, in 1746. "He had been," says Faust, "one of the most stubborn fighters for justice and independence in all colonial history, what with the determined stand he took against Hunter, and the defence of his people's rights before the very throne of Great Britain, ever undaunted by poverty, chastisement, imprisonment, and the law's delay."

"Lutheran Encyclopedia."

Faust,—"The German Element in the United States," vol. 1, pp. 76-104.

Weiser, C. Z.,—"Life of John Conrad Weiser," (Miller), chapters 1-7.

COL. JOHN CONRAD WEISER, JR.

John Conrad Weiser, Jr., commonly known as "Colonel Conrad Weiser," was born November 2, 1696, at Afstaedt, Germany. His ancestors, for at least three generations, had occupied official positions and were prominent in the community. In 1710, his father, who is the subject of the preceding sketch, came to America to escape the miseries caused by the French invasion in the Palatinate, and settled in New York. The boy, John Conrad, was then fourteen years of age. In November, 1713, the father received a visit from Quagnant, a chief of the Six Nations, who taking a great fancy to Conrad, requested that the youth might be allowed to accompany him back to his home. This was granted; and he spent eight months with the chief's tribe, during which time he learned their language and customs and was adopted by them. This experience was invaluable to himself and to his country later.

The rest of his youth and early manhood was spent in the pioneer settlement at Schoharie, New York, where land was cleared and amid great poverty and hardship, the wilderness was converted into a civilized community. Here he found his wife, Anna Eve, to whom he was married in 1720.

In 1721 Weiser began to take a conspicuous part in provincial affairs. An Indian friend, Chief Shekallamy, was the means of bringing him to the notice of Governor Gordon of Pennsylvania, who appointed him head of the Indian Bureau of the English Government in the province. In 1729 he moved to Tulpehocken, Pennsylvania, intending to become a farmer, but after a few years, government affairs occupied most of his time. In 1732 he became the official interpreter of Pennsylvania. Respected alike by red men and white, because of his unquestioned ability and uprightness, he maintained peace until war was unavoidable, and was even then instrumental in bringing its horrors to a close at the earliest possible date. In 1741 he was made justice of the peace, and served as such in Lancaster and Berks counties for many years. He was the first judge of Berks County and president judge of its courts from 1752 until his death. He served as lieutenant-colonel in the French and Indian War, having charge of the protection of the frontier, along the Blue Mountains, between the Susquehanna and the Delaware Rivers.

"No man has done more," says his biographer, "and few as much, for the early settlers of the Colony of Pennsylvania than Conrad Weiser. Had he lived in New England, he would have been remembered long ago in marble, story and song."

He was a sincere and earnest Christian, becoming a faithful lay-helper to the Patriarch Muhlenberg in the organization of the Lutheran Church in Pennsylvania. When the first Lutheran church in Reading, Pennsylvania, was dedicated, June 17, 1753, a beautiful hymn written by him was sung by the congregation, of which he was a trustee. A free translation of the first two stanzas follows:

"Jehovah, Lord of Hosts, Most High,
Our childlike prayer attend;
Incline Thine ear to us, draw nigh.
Behold us as we bend
Before Thine august countenance.
Do not despise our contrite sigh,
Thy Name be our acceptance!

"This House we dedicate to Thee,
Thine ancient altar rear.
Let down Thy glory, let us see
The cloud descending here

To fill Thy Temple's inner court,
  And drive out every fear.
Thy Name be our acceptance!"

He died in 1760, survived by his wife and seven children. One of his daughters became the wife of Dr. H. M. Muhlenberg.

"Lutheran Encyclopedia."
Weiser, C. Z.,—"Life of John Conrad Weiser."

JOSHUA VON KOCHERTHAL

A Leader of Vision and Power

In a number of these sketches the Palatines have been mentioned. Joshua von Kocherthal was the instigator and organizer of the great Palatine movement to America, by way of England.

Throughout the seventeenth century there had been constant intercourse between England and the Palatinate, sanctioned and stimulated by the royal marriage of Elizabeth, daughter of James I, with the Elector Palatine, Frederick V. Their son, Karl Ludwig, was the cousin of Charles II and James II, kings of England. There was also between the two countries the common bond of the Protestant faith.

Among those who were rendered homeless during the war of the Spanish Succession in 1707 was Joshua von Kocherthal. Louis XIV had ordered all the Protestant inhabitants of the Palatinate, numbering half a million, to leave within three days. Kocherthal seems to have been the first to try to find a way for some of these fugitives to reach the New World.

Of his early history little is known. We do know that in 1704 he was a pastor in Eschelbroen, Bavaria, where he and his flock suffered much from the ravages of war, and that in that year he visited England with a view to finding a refuge for his people in America. In 1706 he published a pamphlet commending South Carolina as the best home in America for Germans. In 1708 he was again in England, among the Palatines who had fled thither to seek help from the good Queen Anne. That same year he left for New York with the first band of immigrants, arriving January 1, 1709, and settled them on land granted by Queen Anne in Newburg on the Hudson. So much did the immigrants think of him that they commonly spoke of him as "Our Joshua," regarding him in the light of a modern leader of Israel. Faust says of him: "Kocherthal was a man of unusual power over his constituents, of versatile occupation, being minister, farmer, man of affairs, leader of men, whose sturdiness of character impressed his stamp upon an entire community; an exceptional individual, one might say, if the exception were not of so frequent occurrence in German colonial history.

A Lutheran himself, he was acceptable nevertheless to the Germans of the Reformed Church, and was regarded with reverence by the Germans on either side of the Hudson. He was frequently consulted by the provincial authorities for advice and assistance when entanglements occurred with the German colonists. He died and was buried in 1719 at West Camp on the Hudson."

"Lutheran Encyclopedia."

Faust,—"The German Element in the United States," pp. 73-76.

JOHN CHRISTIAN SHELL

An Indian Fighter

In a previous sketch it was stated that among the reasons which led Queen Anne to send the Palatines to New York was that they should help to settle the savage wilderness and become a protection against the Indians to the settlers on the coast. They became such a defense, but in most cases by making friends with the Indians and thus keeping them from attacking other white settlers. In the periods when the French used the Indians to fight the English and later when the English employed Indians to fight the Americans there was a different story to tell.

As an example of these heroic Lutheran defenders we have selected the following account, related in Benton's "History of Herkimer County, New York," pp. 93-95.

On the 6th of August, 1780, a party of sixty Tories and Indians, commanded by Donald McDonald, attacked the blockhouse which served as the home of John Christian Shell, the husband of a brave and resolute wife, and the father of six sons. The first story of logs had no opening except a doorway or entrance, well protected by a massive door, and loopholes from which the besieged could fire upon their assailants. The floor of the second story projected over the lower part of the building and had apertures so placed as to enable the defenders to fire at anyone trying to force the door or to set fire to the building.

Shell had a good supply of arms and ammunition to stand an ordinary siege. When the enemy made their appearance, he and his sons were at work in the field, but the two youngest, eight-year-old twins, were so far off he could not save them when he retired into his blockhouse, and they were taken and carried to Canada. A spirited fight was kept up from two o'clock until dark. Shell's wife loaded the guns fired by her husband and four sons. McDonald several times attempted to set fire to the building but failed. On one of these occasions he tried to force the door with a crowbar, but was wounded in the leg while so engaged, and the rest of the party having been driven away, Shell opened the door and dragged the wounded leader into the fortress. This capture not only secured Shell against being burnt out by the enemy, but replenished his store of ammunition. At one time some of the Indians were so close to the house that they thrust their guns through the loopholes, when Madam Shell by a blow upon five of them with an ax, rendered them useless.

In the darkness of the night Shell and his family escaped through the woods to Fort Dayton. McDonald was taken to the fort the next day and received surgical attention. The Indians lost twenty killed and nine wounded. The two little sons were returned to the father after the war.

In the following year Shell and two sons, being at work in the field not far from the blockhouse, were fired upon by a party of Indians secreted in a wheat field, and he was dangerously wounded. The sons remained with their father until a party from the fort came to their relief. One of the sons was, however, shot dead and the other wounded before the guard arrived. "John Christian Shell," says Benton, "did not long survive his wounds, and thus closed the life of a brave and resolute man and a pure and devout Christian. During the short cessation in the attack on the blockhouse, Shell addressed his Maker in a hymn of deliverance from peril ("A mighty Fortress is our God"), used by the early German reformers. He was a German Lutheran, and he or his ancestors may have come over with the third body of immigrants in 1722." This story is also related in Campbell's "Annals of Tyron County."

Benton,—"History of Herkimer County, New York," (Munsell), pp. 93-95.

JOHN CHRISTOPHER KUNZE

Scientist, Linguist and Theologian

John Christopher Kunze was born at Artern, Germany, on August 5, 1744. He spent several years at the orphanage in Halle, studied theology at Leipzig and taught for three years at Kloster Bergen. Receiving a call to Philadelphia, he arrived there in 1770, serving as assistant pastor of St. Michael's and Zion's congregations. In 1771 he married a daughter of the Rev. H. M. Muhlenberg. He felt the need of an American Lutheran Theological Seminary and soon founded such an institution, but the Revolutionary War was fatal to it. Being a noted Hebraist, he was made professor of Oriental languages in the University of Pennsylvania, which also created him doctor of divinity, the first D.D. in the Lutheran Church in this country. In 1784 he accepted the call of the united churches in New York (Trinity and Christ), and soon became Professor of Semitic languages in Columbia, then King's College.

Dr. Kunze was the first Lutheran pastor

who made provision for stated English services. He translated the Catechism into English and in 1795 published the first English Lutheran hymn book. He also educated young men for the ministry, and his students were the first English Lutheran pastors in America. Kunze was one of those farseeing pioneers who realized that America needed one language if it was to grow and prosper, and that the multitude of languages brought from Europe could not hope to survive side by side on equal terms. To assist this movement, he, like so many others, sacrificed his own preferences.

Not only was Dr. Kunze noted as a theologian, but as a scientist and a linguist as well. He was thoroughly familiar with several sciences, notably astronomy, publishing in 1806 a new method for calculating the eclipses. In 1775 he was official translator of Congress. He died July 24, 1807. His descendants are found in the families of Jacob Lorillard, Gustav Schwab, van Post and Bailey.

"Lutheran Encyclopedia."

FRANCIS DANIEL PASTORIUS

FOUNDER OF GERMANTOWN, PENNSYLVANIA

We call Pastorius a Lutheran with some qualifications, for he changed his church connections, if not his faith, in the latter part of his life; yet he was a son of the Lutheran Church, and to her he owed his training, his start in life, and those impulses that made him a powerful influence in colonial America.

Francis Daniel Pastorius was the son of Melchior Adam and Magdalena Pastorius, Lutherans of Windsheim, Germany. The father was well educated in law and theology which he had studied at the University of Würtzburg. He held several offices in Windsheim, and finally became elder burgomaster and judge. Francis Daniel was born September 26, 1651, at Somerhausen, before the family had moved to Windsheim. He spent two years at the University of Strassburg. In 1672 he went to the "high school" at Basle, and afterward studied law at Jena. He was thoroughly familiar with the Greek, Latin, German, French, Dutch, English and Italian tongues, and at the age of twenty-two publicly disputed in different languages upon law and philosophy. He practiced law for a short time at Frankfort. In 1680 he started on a tour of Holland, England, France, Switzerland, and Germany, which lasted over two years. On his return to Frankfort he heard from some of his Lutheran pietistic friends that they had bought land in Pennsylvania from William Penn and intended to found a colony there. He was at once interested and resolved to go to the new world with them. To this end he obtained the consent of his father and made his preparations to depart. It so happened that events interfered with the plans of all the original organizers, so that none of them could go, and so they made Pastorius agent of the Frankfort Land Company, as they called it, and sent him to have the land surveyed and the town laid out. He came to America in 1683 with about twenty Lutheran and Reformed families, whom he settled a little north of Philadelphia in Germantown (now a part of Philadelphia) which he founded. Here he came intimately in contact with the Quakers, some of whom were already settled on this territory. He seems to have been drawn gradually to them rather than to the Lutherans; for at that time the Gloria Dei Church was without a pastor part of the time, and was served by the somewhat irregular Rev. Fabritius at another time. A little later the Lutheran theological student, Köster, arrived from Europe and was made manager of the Frankfort Land Company in his stead, which no doubt served to alienate him still further. Nevertheless, he retained enough of his Lutheran sentiments to have his children baptized, and in other ways expressed his evangelical faith.

His great learning and social position at home made him the most conspicuous person in Germantown. For many years he was the chief magistrate and an influential friend and aid of William Penn, whom he greatly admired. Perhaps his most notable deed as a maker of America was the preparation of the first protest against slavery ever made in America. This protest in Pastorius' handwriting is still in existence. It was presented to the Friends' Meeting in Germantown, February 18, 1688, and by them referred to the Yearly Meeting of the Friends held at Burlington. The minutes of that body contain the following note: "At the Yearly Meeting held at Burlington the 5 day of 7 month, 1688, a paper being here presented by some German Friends Concerning the Lawfulness and Unlawfulness of buying and keeping Negroes, It was judged not to be so proper for this Meeting to give a Positive Judgment in the case, It having so general a Relation to many other Parts and therefore at present they forbear it." Quite a few of the Quakers were at that time slave-owners, and that is why nothing was done. The full text of the protest may be read in the "Pennsylvania Magazine of History," vol. 4, pages 28-30. As one writer says: "A little rill there started which further on became an immense torrent, and whenever men trace analytically the causes which led to Shiloh, Gettysburg, and Appomattox, they will begin with the tender consciences of the linen weavers and husbandmen of Germantown."

He has left the first known plan of Philadelphia and Germantown, a rough drawing showing the location of the Gloria Dei Church and the homes of some of the old Swedish settlers.

Whittier has immortalized him in his poem, "The Pennsylvania Pilgrim," in which occur the stanzas:

"The Swedish pastor sought the Quaker's door,
 Pleased from his neighbor's lips to hear once
 more
 His long-disused and half-forgotten lore.

"For both could baffle Babel's lingual curse,
And speak in Bion's Doric, and rehearse
Cleanthes' hymn or Virgil's sounding verse.

"And oft Pastorius and the meek old man
Argued as Quaker and as Lutheran,
Ending in Christian love, as they began."

Schmauk,—"History of the Lutheran Church in Pennsylvania, 1638-1820," see Index.

"Pennsylvania Magazine of History," see above.

Whittier,—"The Pennsylvania Pilgrim."

HEINRICH BERNHARD KOSTER

SCHOLAR AND ORGANIZER

We first hear of this remarkable man when as a youth of fourteen years he came to Bremen, Germany, to study law in the Gymnasium. He could then already read the Latin, Greek and Hebrew languages. After spending five years at Bremen, he went to Frankfort and studied law for three years more. On ending his academic career he became a teacher rather than a lawyer, for he possessed remarkable pedagogical gifts. He soon attracted attention on account of his methods and became tutor to the three sons of Baron Otten von Schwerin. This was in 1685, and for seven years he remained an inmate of the Baron's household, both at Berlin and on the estates at Landsburg. The Baron was a staunch Lutheran and had in his library the best and most valuable Lutheran works of theology, which the young man read diligently. Together they even made a translation of the Old Testament from the Greek of the Septuagint. Suggestions were made that if he applied for a higher position to the elector of Brandenburg it would be easy for him to attain it, but as he related afterwards, he reasoned with himself: "I am a Lutheran, therefore I must not serve a Reformed prince, and at the court there are a thousand opportunities to sin, therefore, I must flee from all court offices."

About this time he heard a good deal about William Penn's new colony in America. The Quakers in England advertised it extensively on the continent, and the fact that cheap land and religious liberty were promised led many to begin life anew in the colony. Köster had certain Lutheran friends in Brandenburg who were members of a pietistic society. He joined them; and, on the death of the original leader, he became the spiritual head of the community by virtue of his piety, character and intellectual attainments. A Quaker writer of the time describes Köster as "a famous man, and of such severe manners (in conduct) that few could equal him." They took up land in or near Germantown, Pa., and erected community buildings, one of which was an observatory, the first ever erected in America. They cleared the land and raised wheat to maintain themselves.

Almost more than anything else, the spiritual destitution of the Pennsylvania colony impressed Köster. He found the Swedish churches almost abandoned at that time because of lack of pastors. The Quakers had no pastors; and there was every probability that a godless, churchless population would turn the colony into a failure. He therefore at once began to preach; at first in the German language and soon in English also. The German members of the colony protested but he told them that he would preach in English, come what would. As a result, he attracted large numbers of Quakers and others and laid the foundation of a churchly life in the colony. Thus this German lawyer has the honor of having preached the first German sermons in Philadelphia, as well as the first English Lutheran sermons. He published the first German work ever printed in America. His wonderful gift as a teacher stood him in good stead, and he spent a great deal of his time in instructing children and adults in Lutheran doctrine by means of Luther's Catechism.

As a result of his labors there came a general religious awakening in the colony. The Quakers themselves developed a disposition to a more Biblical position. He shepherded the Church of England people until a rector arrived from England, thus becoming the founder of Philadelphia's oldest Episcopal church (Christ Church), as well as the founder of the oldest German Lutheran congregations in Philadelphia and Germantown. As a further result of his work in English the Presbyterians and others came in and shepherded their people who had up to this time been wholly under the influence of rationalistic Quakerism. He also remained in the country long enough to see the Swedish church work revived when the new pastors from Sweden arrived.

On his return to Germany he again became a teacher in private families, and finally ended his days at the Orphanage in Halle.

Schmauk,—"History of the Lutheran Church in Pennsylvania, 1638-1820," see Index.

JUSTUS FALCKNER

THE REAL ESTATE AGENT WHO TURNED PREACHER

Justus Falckner was born in Langenrainsdorf, Saxony, November 22, 1672. His father was a Lutheran pastor and had hoped to see his son adopt the same calling, but Justus had more desire for a business career, and in pursuit of such a life's work came to Philadelphia, Pa., after having finished his university education. Together with his brother Daniel, he acted as attorney, surveyor, and agent for Benjamin Purly (Quaker colony promoter) and the Frankfort Land Company. A section of land which he surveyed and promoted is still known as Falckner's Swamp. Like Heinrich Köster, he was deeply moved when he saw the spiritual destitution all about him in the colony. He became acquainted with the newly-arrived Swedish pastors Björck and Rudman, who were trying to serve the German, Dutch and English-speaking Lutherans as well as the Swedes. Yielding to their pleading he accepted a call sent to him by the Dutch Lutherans of New

York City, at the instance of Pastor Rudman. As he was not ordained it was arranged that his ordination should be held in the Gloria Dei Church, Philadelphia, on November 24, 1703. He thus became the first Lutheran minister who was ordained in America. There is a detailed account of his ordination service in Sachse's "German Pietists." Though the Gloria Dei Church was at that time as yet unfinished, the interior having rough walls, exposed roof, earthen floor, and rude benches, the service was very impressive and conducted with the full liturgical accompaniment which such a service would have had in Germany or Sweden. The officiating clergymen wore robes, the head clergyman, Rudman, having on a girdled surplice, with chasuble and stole, while a chasuble was placed upon the candidate when he had been ordained. Music was furnished by the organist and by an orchestra composed of members of Köster's pietistic colony from Germantown. A male choir from that body also intoned two Latin Psalms during the service. In the audience were Swedes, Germans, Dutch, Englishmen and Indians. Such was also the character of the various congregations which Falckner from this time on served until his death in 1723. His parish extended from New

York and Hackensack, N. J. on the south, to Albany and its neighboring Dutch and German settlements on the north. His faultlessly kept church records are today a mine of historical information as well as a testimony to his spiritual devotion and activity. He wrote and published the first Lutheran textbook ever issued in America, and one of his hymns, "Rise, Ye Children of Salvation," has been included in Lutheran Hymnals in Europe and America. He was a true builder of America because he realized that nations need not only material progress but also spiritual culture.

Schmauk,—"History of the Lutheran Church in Pennsylvania, 1638-1820," see Index.

Jacobs,—"History of the Evangelical Lutheran Church in the United States," see Index.

ISRAEL ACRELIUS

First American Lutheran Historian

Israel Acrelius was born in Sweden, December 4, 1714, and died April 25, 1800. His parents were the Reverend and Mrs. Johan Acrelius of Oster-Aker. He received his education at Uppsala University, and after his ordination served a number of congregations, and as chaplain to the Swedish admiralty. In 1749 he was appointed to be pastor of several of the Swedish churches in America and at once entered on his duties. He was located at Wilmington, Delaware, and served as pastor of the church and as provost of the Swedish Lutheran pastors in America.

He was a man of much practical tact, ample information, solid and sober religious convictions, and sound judgment. His great learning and his kindly spirit were recognized throughout the colony, and he was an important factor in the building up of the secular and religious life of his day. In all official transactions he was not only treated affectionately by his brethren in the faith but by all who had the welfare of the people at heart. At the request of the German ministers at the meeting in New Providence, in the year 1753, he prepared in Latin, a narrative on "The Origin and Progress of the German Evangelical Congregations in Pennsylvania and the Adjacent Countries." This was presented to the government in Philadelphia, as also to the trustees of the Free School which had lately been established there.

Dr. William Smith, at that time Provost of the Philadelphia Academy, in a letter to Dr. Seeker, Bishop of Oxford, described Acrelius as "a learned Swede, well entitled to the honor of your Lordship's notice. He has often preached in English." He rendered similar services in faultless German.

The first four years, in succession, he had to undergo severe intermittent fever. The many hardships which he experienced in his almost constant traveling over the country gave him reason to think that his strength would not continue to be sufficient for this work, and on the 9th of November, 1756, he returned to Sweden.

Following his literary tastes, he assiduously collected during his sojourn in Pennsylvania, the material for his well known "History of New Sweden," which work he wrote after his return to his native land. It has been translated into English, and to him America owes a great debt of gratitude for preserving so much of its early history. His history, if not the first, is at least one of the first historical writings relating to the United States and written by one who lived here.

"Svensk Biografiskt Lexikon."

Jensson,—"American Lutheran Biographies," (Jensson), pp. 17-19.

Reynolds,—"A History of New Sweden by Israel Acrelius," (Historical Society of Pennsylvania). Introduction.

JOHN STAUCH

Pioneer and Shepherd

As the Indians were driven back from the Atlantic Coast, a courageous vanguard of pioneer Americans penetrated the wilderness lying beyond the Allegheny mountains, to open it up for settlement. The first party of Americans to look upon the Allegheny River were led by that great Lutheran statesman and Indian interpreter, Conrad Weiser, the subject of a previous sketch. The Ohio Company formed soon after by Virginia gentlemen, one of whom was Lawrence Washington, brother of the future president, made persistent efforts to settle the territory along the Ohio River with Pennsylvania Germans. For these immigrants had showed themselves capable of making rapid progress in introducing agriculture and industry into the wilderness of Eastern Pennsylvania, New York and Virginia. Two hundred families of these Germans accepted the offer of the Ohio Company on condition that they might have their own Lutheran pastors to serve them instead of the Church of England rectors which the colonial government of Virginia required, but as the company would not consent to this the scheme fell through. When, however, the State of Pennsylvania purchased the land west of Laurel Hill, German Lutherans were among the first to settle the new country. In some counties they formed almost the entire population.

Many of these settlers did heroic service as Indian fighters during the wars which the French stirred up. They put up schoolhouses and churches, and by their industry, courage and faith transformed the Indian wilderness into flourishing farms and villages. Those were heroic days and it required heroic souls to win the contest.

Among the many persons who should be remembered for the service they rendered their country is John Stauch, who is typical of the pioneer element that conquered the wilderness. He was of German parentage and was born in York County, Pennsylvania, in 1762. His parents were pious and strict, and taught their son many portions of the Bible, prayers and hymns. After he had attended school for a few years, he became an apprentice to a wagonmaker. When he had learned the trade he came to Hagerstown, Md., where he found employment. Here he met Miss Elizabeth Haguemier, to whom he was married, and together they decided to settle in the new country to the west. They traveled across the mountains by wagon, and as there were no regular roads they had to follow the guidance of the compass and often to clear the way with an ax. One member of the party was drowned while crossing a stream and they lost many of their cattle. They finally settled in the forest about 160 miles west of Hagerstown, and started to make a clearing. Gradually others came, until there was quite a settlement. Friends in Hagerstown sent them a book of sermons, and admonished them to assemble for worship on Sundays, which they also did. Stauch became a leader in this good work, and because he knew something of the Scriptures he came to be looked upon as a sort of minister. Couples came to him to be married, children were brought for baptism, and he had to bury the dead. Demands were made for the administration of the Lord's Supper. So this pious layman, after six years in the wilderness, journeyed eastward to Philadelphia to attend a meeting of the Lutheran Synod, and, after due examination, received a license to catechise and preach. He became a traveling preacher and missionary, who followed the advance of settlements, visiting log cabins and settlements in Virginia, Maryland, Pennsylvania, Kentucky, and Ohio, organizing scores of congregations. Where there were no schoolhouses or churches, he preached in houses and barns. He was fully ordained after some years, and spent his life in helping to maintain order and religion in the rapidly growing western country. At the age of eighty-one he wrote in his autobiography, "I have lived on God's beautiful earth eighty-one years. More than fifty years of my life have been spent in preaching the gospel. To do this I have traveled more than 100,000 miles (on foot and on horseback), and preached in five different states. I have tried to preach more than 10,000 times, confirmed in all 1,516 persons, and baptized more than double that many. Married 481 couples and attended nearly as many funerals. In all my life God caused all things to work together for my good."

In many of his journeys he was obliged to preach every day for four and five weeks at a time. He often slept in the open-air because of the distance between settlements, and the list of perils through which he passed reminds one of apostolic times.

It is to men like Stauch that our country is indebted to a large extent for the orderly and peaceable settlement of the wilderness when there were as yet no representatives of law and government at hand. They were the fathers, guides and defenders of the pioneers.

Burgess,—"Memorial History of the Pittsburgh Synod," (Beaver), see Index.

REGINA HARTMAN (WHITE LILLY)

INDIAN CAPTIVE

The westward progress of American civilization was secured not only by treaty and warfare, but also by the bravery and piety of the pioneer families that pushed forward to subdue the wilderness. The records of history will never know all that was endured by those brave settlers who first set up their hearths and their altars in what is now so beautiful and peaceful a land. Here and there, however, an incident has survived because it was of such an unusual nature that it burned itself on the minds and memories of those to whom hardship and risk were part of their daily experiences.

The story of Regina Hartman and her mother has survived also for another reason, namely, that it has been recorded by no less a person than Dr. Henry Melchior Muhlenberg, in his reports sent to Halle, Germany. The following account is taken largely from his account in the "Halle Reports," vol. 2, pp. 445-493.

In February, 1765, a widow and her adult daughter came to visit him at Trappe, Pennsylvania. She was a native of Reutlinger, Wuertemburg, Germany, and her husband had come from near Tuebingen, Germany. Before the French and Indian War broke out they had settled on the frontier at a place where the town of Orwigsburg, Pennsylvania, is now located. The father and mother were both of a pious disposition, and brought up their children in the fear of God, instructing them well in the home; for as yet there were no schools in that district.

In the summer of 1755 the English General Braddock and his army were defeated by the French and Indians. This emboldened the Indians to invade the lands in Eastern Pennsylvania in the hope of recovering them from the white men. They butchered the scattered and defenseless inhabitants, consisting mostly of poor German families, dragging their children through the trackless wilderness into captivity in their huts and caves.

On October 16, 1755, this fate also befell the above Christian family, together with a number of others in that vicinity. The mother and one of the sons had gone to a mill a few miles distant, to secure the grinding of some grain; the father, together with the oldest son and two little daughters, remained at home. The savages suddenly fell upon the house, slaying the father and son in their usual barbarous manner. But they spared the two little girls, Barbara, twelve years of age, and Regina, going on ten; bound them, and dragged them aside into the forest, leaving several Indians to guard the children. Within a few days the other Indians returned bringing an additional number of captive children together.

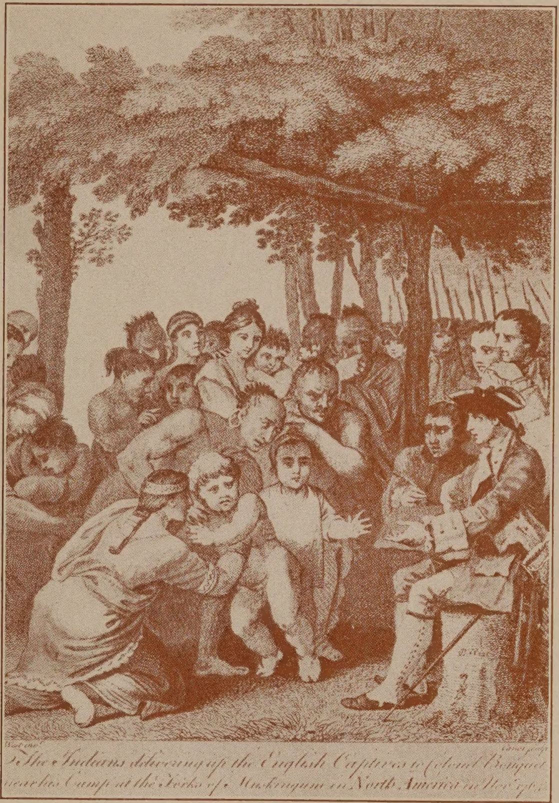
The mother and son on returning to their home and finding it in ruins fled to the settlements beyond the Blue Mountains. The savages, with their captives, moved towards the western part of the state, not by the usually traveled paths, but through rough and unsettled sections, so that they might not be easily followed. The larger children were compelled to carry the smaller ones, who were strapped to their backs. The children's shoes wore out, their feet became sore, and some became deathly sick from their sufferings. Such were immediately killed. Among these was Regina's sister Barbara.

When they reached the end of their journey Regina was given to an old, ill-tempered Indian squaw as her slave for life. Here she had to work hard, early and late, and with the merest pittance of clothes and food. For more than nine years, she, together with the other little girl whom she had carried on her back, was compelled to continue this mode of life, not knowing whether she should ever return again. When, however, this miserable mode of existence had become second nature, she took delight in recalling what she had learned from her parents. The prayers, Scripture passages, and the sacred hymns were her comfort and support.

Meanwhile the mother had prayed constantly for her missing daughter. (She had learned of the death of Barbara immediately after the raid.) Whenever she heard of children having been recovered from the Indians she visited them in the hope that she might find her own child.

Finally there came the victory of Colonel Bouquet and his Pennsylvania troops at Coshocton, Ohio. The Indians surrendered a large number of captives, who were cared for and brought to Carlisle, Pennsylvania.

Among them were White Lilly (Regina Hartman) and Little Bear (Susan Smith), now grown to woman's estate, and in appearance and language like Indians. Mrs. Hartman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The Indians delivering up the English Captives to Colonel Bouquet near his Camp at the Forks of Muskingum in North America in Nov 1764.

INDIAN CAPTIVES BEING RETURNED TO COLONEL BOUQUET

From an early print, reproduced by permission of the Pennsylvania German Society.

went to Carlisle in the hope of finding her daughter; but she saw no one in the crowd resembling the girl she had lost. The Commissioners asked the mother whether she could repeat something that her daughter might have heard from her in early childhood. She sang a German hymn, "Alone, Yet Not Alone," which had been a favorite in the household. Hardly had the singing begun when Regina sprang from among the others and repeated the Creed, the Lord's Prayer and the hymn. They embraced each other and wept tears of joy. Together with Susan Smith, whom they adopted, they made their home at the old farm. It was then that they visited Dr. Muhlenberg to buy a Bible and some devotional books, and told him their wonderful story.

In retelling this tale one chronicler says: "And it may have been prayers like those nine-year-long cries of a widowed mother, that caused heaven to prosper the world-famed battle-cry of Westward Ho! which rose lambent over the ashes of pioneers such as these."

"Pennsylvania German Society Proceedings," vol. 15, p. 79 ff.

Note.—It should be stated in justice to those who hold different views as to the locality in which the above events took place, and as to the names of the persons involved, that two other places have been proposed, and that some authorities claim that the name of the girls was Leininger, instead of Hartman. All the documents bearing on this history are assembled in the above noted source, and the reader may form his own judgment, after comparing same.—I. O. N.

JOHN MARTIN BOLZIUS

FOUNDER OF AMERICA'S FIRST PROTESTANT ORPHANAGE

This country was founded by men the vast majority of whom were of a deeply religious type. This is largely due to the fact that so many of the early settlers were compelled to find asylum in the new world because of religious persecution in Europe. This is what has given the United States a preponderant Christian and Protestant form of government and spirit.

Among the many groups of persecuted Protestants who settled in America, none are more interesting than the Salzburgers, who settled in Georgia (1734-40). Under the Roman archbishop of Salzburg, Austria, the Lutherans were persecuted in order to turn them from their faith. This failing to change their minds, an edict of banishment was finally issued against them, and between December, 1731, and November, 1732, about thirty thousand people, stripped of their possessions, were driven from their homes. They scattered to all parts of Germany and even to Holland seeking homes, and they were gladly received everywhere. King Frederick of Prussia settled thousands of them in East Prussia, where their descendants are found to this day. The English people invited others to accept a home in the new province of Georgia, established by General James Oglethorpe, and a large body of them, constituting the first expedition, were assembled at Augsburg, Germany, and began their historic journey which brought them to Georgia in March, 1734. At their head were two young graduates of the University of Halle, Bolzius and Gronau.

John Martin Bolzius, the more prominent of these two young men, and their leader in a special sense, because of his executive ability and talents, was born in Germany, December 15, 1703. After his graduation from Halle and his ordination, he became Pastor Primarius of the Salzburger colony and faithfully directed their temporal and spiritual affairs for thirty-two years.

On their arrival at Savannah they were met by General Oglethorpe and cordially received by the inhabitants. A site twenty-five miles from the city was selected and named Ebenezer. Land was cleared and cabins erected for the settlers. The first public building erected by them was a school and church building combined. The site not proving healthful, they moved six miles east to the banks of the Savannah, after two years.

Here they began over again, and soon had a promising settlement with church and school. Their streets were neatly planted with trees and flowers and the community prospered spiritually and otherwise, additional colonists arriving from time to time to increase their strength.

A project which they had in mind from the beginning was to erect an orphanage after the pattern of the great Halle institutions. The hardship and dangers of pioneer life had left many orphans in their care. In 1737 they began the erection of a frame orphan house, forty-five by fifteen feet and two stories high, with necessary additional buildings for kitchen, stable, etc. The project was completed under the guidance of Pastor Bolzius and dedicated by him January 10, 1738. It was the first Protestant orphanage built in the colonies, and was in operation two and a half years before Bethesda, Whitefield's orphanage near Savannah, opened its doors. It had many distinguished visitors, including Oglethorpe, Whitefield, and the English officials of the colony.

The home was always spoken of as an orphanage, but it actually served also as a home for widows, for the aged, and as a hospital. Indigent immigrant families were often entertained there until they could find work and a home elsewhere.

Bolzius continued as the head of the colony until his death, November 19, 1765. His passing brought the intensest grief to the people, for in everything he had been the leader; and had served them as a father, teacher and guide in things material and spiritual. Under his guidance they had learned to farm their land successfully, to erect lumber and grist mills and to engage in silk culture. They built a long causeway through the swamps, which causeway still forms an important link in the Savannah-Augusta Road. Their school system was famous throughout the south, and some of the schoolmasters became prominent men in the colony and province in after years. The first governor of Georgia, John Adam Treutlen, the subject of another of these sketches, was a product of the Salzburg colony and its school system. The colony also has the honor of having been the first prohibition society organized in America.

"Lutheran Encyclopedia."

Finck,—"Lutheran Landmarks and Pioneers in America," pp. 121-140.

JOHN TREUTLEN

GOVERNOR OF GEORGIA

John Adam Treutlen when eleven years old was brought to the Lutheran pastor at Ebenezer, Georgia, by his mother to be educated and confirmed in that Lutheran colony. The details of his earlier life are in doubt. All that is known is that the family came from Germany and that the vessel in which they sailed for America was captured by pirates; that they were robbed of all their possessions; that the father died in captivity and the mother with her two boys was allowed to find her way to America as best she could. After many difficulties and privations the three strangers landed at Savannah, Georgia, and the mother found a home at Vernonburg.

In 1747, at the age of fourteen years, young Treutlen was confirmed. His mother having married again, he found a home with the surgeon of the colony, Dr. Mayer. Here he received considerable education and even training in surgical work. The youth was promising, well-behaved, and regular in his church life. He became a deacon in the congregation at Ebenezer, and held this position to the end of his life.

In 1760 he was appointed justice of the peace of St. Matthew's Parish, and this was only one of repeated appointments to positions of trust and usefulness. He became representative of his parish to the Provincial Assembly under the British Governor Wright. He was a member of the first congress elected for the purpose of forming a state, which met at Savannah, July 4, 1775. He was present when the measures and recommendations of the Continental Congress were approved by the Georgia Assembly, and was appointed a member of the Committee of Safety created by that body to serve during the intermission. The British governor was arrested and held a prisoner on their order. In the fall of 1776 a constitution for the State of Georgia was drafted and adopted. According to its provisions, a State Legislature was appointed whose first duty it was to elect a governor. When the Legislature met, May 8, 1777, John Adam Treutlen was elected governor by a large majority and installed at once. Thus the Lutheran deacon of Ebenezer became the first governor under the constitution as a free state. He was styled

"The Hon. John Adam Treutlen" and was "captain general, governor and commander in chief in and over said State of Georgia." His term of service was marked by bravery and brilliancy. When the British in 1779 temporarily regained control of Georgia, he as the "rebel governor" was obliged to flee and his property was confiscated, and in 1782 he was assassinated by Tories, thus becoming a martyr to the cause of American independence.

Finck,—"Lutheran Landmarks and Pioneers in America," p. 179 seq.

HENRY MELCHIOR MUHLENBERG

PATRIARCH OF THE LUTHERAN CHURCH IN AMERICA

"Among the Lutherans that came to America from Germany," says Rev. William J. Finck in "Lutheran Landmarks," "undoubtedly the greatest was Henry Melchior Muhlenberg, and, we make bold to say, the greatest among the Germans that have found a home in the new world. Inasmuch as he did not come on his own account, but was sent by the German church authorities centered at Halle, we rightly call him Germany's gift, for he is more than a contribution,—and we make bold to call him Germany's greatest gift to America, for he was the greatest German that ever came to America,—the Luther of America. Nor is it sufficient to say that he is Germany's greatest gift to the Lutheran Church of America. He has been a signal blessing to our whole land and the greatest that had its source in Germany."

An adequate sketch of his life would fill a volume and therefore we must confine ourselves to a mere outline of the career and activities of this remarkable man.

Born at Eimbeck, Hanover, Germany, September 6, 1711, he received his higher education at Göttingen, being graduated in 1738; taught one year at the Halle Orphan House; pastor at Grosshenersdorf in Upper Lusatia (1739-1740); accepted call of a few German Lutheran congregations in Pennsylvania; and after short visits in London and Georgia, to familiarize himself with English and American relations, reached Philadelphia, Pa., November 25, 1742. He found the Lutheran people sadly neglected, scattered, mostly without church buildings or regular organizations, without schools, and at the mercy of impostors claiming to be pastors. Count Zinzendorf, the Moravian leader, had come to America some time previously and had endeavored to form a united Protestant Church in America. Though acting as pastor of the Lutheran church in Philadelphia for a time he created disturbances everywhere because of his unionistic tendencies. Muhlenberg arrived just in time to restore order and reestablish the congregations in the sound faith of the Augsburg Confession.

Until his death, October 7, 1787, he was occupied with the organization of congregations and the various interests and agencies of the Lutheran Church, as well as in diligent pastoral ministrations. His home was either at the Trappe or in Philadelphia, as occasion demanded. During the summers of 1751 and 1752 he had charge of the church in New York. His travels in looking after the scattered people extended from Northern New York to Georgia; while his influence and efforts through correspondence had a much wider range. The details of this activity are recorded with fulness in his Ms. Journals, kept at Mt. Airy, Philadelphia, and also in the "Halle Reports" and the "Documentary History of the Ministerium of Pennsylvania."

Muhlenberg gave to the congregations a model of a constitution, which has been followed in most of the congregations of the General Synod, General Council, United Synod in the South, and in many congregations outside these bodies. He was the founder of the first Synod in America; the author of the first Lutheran liturgy produced in this country; and he made the suggestion that has been realized in the "Common Service." For the hymnbook of 1786 he wrote the preface, and aided in the selection of the hymns. He purchased ground for a theological seminary as early as 1749, and worked for the establishing of an orphanage near Philadelphia. In his preaching he is said at times to have used three languages on one Sunday in ministering to various nationalities.

He was married to a daughter of the distinguished Indian agent, Conrad Weiser, and had eleven children, four of whom died in infancy. Of the seven who survived, three were sons who attained to eminent positions in Church and State, and four daughters were married to distinguished clergymen and officials. Several succeeding sketches will be devoted to some of these children.

Muhlenberg was on excellent terms with the Swedish pastors and especially so with Provost Wrangel, who had Muhlenberg's son, Peter, in his house as a theological student, until his recall in 1768.

We will let an Indian give the characterization of Dr. Muhlenberg. He had considerable intercourse with the Indians and a chief whom he once entertained in his home gave him this name, "Gachswungarorachs,"—"The Preacher — whose — words — should — go — through — hard — hearts — of — men — like — a — saw—through—a—gnarled—tree."

"Lutheran Encyclopedia."

Frick,—"Henry Melchior Muhlenberg," (Lutheran Publication Society).

Mann,—"Life and Times of H. M. Muhlenberg," (Frederick).

Stoever,—"Memoir of the Life and Times of H. M. Muhlenberg," (Lindsay).

MAJOR-GENERAL JOHN PETER GABRIEL MUHLENBERG

The subject of this sketch was the oldest son of Dr. Henry Melchior Muhlenberg and Anna Weiser, daughter of the celebrated officer and Indian agent, Col. Conrad Weiser.

He was born October 1, 1746, at the village of the Trappe, in Montgomery County, Pennsylvania. His father from the time of his birth, planned that his son should be a minister, and took great pains with his early education. It was conducted by the father in the parental home until the year 1761, when the family removed to Philadelphia. Here he was entered at the academy under the care of the Provost, Dr. Smith, where he remained a few years.

The system of education, however, at that time in this country, was extremely limited, and his father soon found it necessary to send him with his younger brothers, Frederick and Henry, to Europe, to complete his studies. On April 27, 1763, when Peter was sixteen years old, the boys sailed in the care of Chief Justice Allen, an intimate friend of their father, who was going to England for a visit. From London they were sent on their way to the University of

Halle, by Dr. Ziegenhagen. Halle was the place where the father had received his education and here he still had many friends who took an interest in the boys.

Peter was more inclined to hunting and fishing than to books, and the father had given instructions to the authorities at Halle that if it was found impossible to make a scholar out of him to enter him in the German army for a few years' service. He was restive under the strict discipline of the university, and after an altercation with one of his tutors he ran away and enlisted in the army. This would have been a very serious matter for him if it had not been for a British army officer, well acquainted with Dr. Muhlenberg, in whose home he had been a frequent visitor, who happened to be visiting in Germany and recognized Peter. Enlistments in the German army at that time were for life, but the British officer secured his release and brought him back to America.

The occurrence had a beneficial effect upon his character and disposition, rendering him more tractable, although most probably the taste of military life here acquired influenced his whole future career.

He resumed his studies under his father's supervision and in 1768 was ordained a minister of the Evangelical Lutheran Church, becoming assistant pastor of two congregations in New Jersey. On November 6, 1779, he was married to Anna Barbara Meyer, a member of his parish.

With the increasing German population along the Blue Ridge in Virginia, came the necessity for a pastor, and the request from the congregation at Woodstock that Rev. Peter Muhlenberg be assigned to this charge was granted. But to perform marriage ceremonies in Virginia he had to have Episcopal ordination. This he secured April 23, 1772, in London.

His pastorate at Woodstock began in momentous times. The events occurring about Boston and elsewhere quickly stirred up his warm and patriotic blood, and made it impossible for him to stand aloof from them. As a member of the House of Burgesses he supported Patrick Henry and became known favorably to Washington.

When the crisis came he was selected to command the 8th Virginia Regiment. When he preached his farewell sermon in January, 1776, he enacted the dramatic scene which has been immortalized in American history. After the benediction he threw aside his ministerial robe, revealing himself clad in the full uniform of a Continental officer and ordered the drums to beat for recruits. Nearly three hundred men enlisted that day.

He took part in the campaign in South Carolina, Georgia, at Brandywine and Germantown, was at Valley Forge, at the battle of Monmouth (near his old parish); at Stony Point and finally at the battle of Yorktown. He was promoted to the office of brigadier-general in 1777 and to that of major-general in 1783.

Later he was elected a member of the Supreme Executive Council of the State, vice-president of the Commonwealth of Pennsylvania, a member of the first, third and sixth Congresses of the United States, United States senator; supervisor of Internal Revenue, and collector of the Port of Philadelphia, an office he held until his death near the city of Philadelphia, on October 1, 1807. His statue was erected in the capitol at Washington. His remains rest beside his father's in the churchyard at Trappe, Pa.

"Lutheran Encyclopedia."

Muhlenberg, H. A.,—"Life of Major-General Peter Muhlenberg of the Revolutionary Army," (Carey).

"Pennsylvania Magazine of History"

FREDERICK AUGUSTUS CONRAD MUHLENBERG

FIRST SPEAKER OF THE UNITED STATES CONGRESS

The second son of the patriarch, Henry M. Muhlenberg, was born at Trappe, Montgomery County, Pa., January 1, 1750. At the age of thirteen, he in company with his older brother, Peter, and the younger, Ernest, was sent to Halle, Germany, where he was educated in the famous schools of the orphanage. After taking a course of five years both he and Ernest were graduated in 1768, Frederick delivering an English oration on the subject, "Contentment is the Greatest Wealth." Then after attending the lectures at the university for two years, both returned. On October 25, 1770, Frederick was ordained to the holy ministry. He served congregations in Berks Co., Pa., New York City (where he became the founder of the New York Ministerium) and later again a number of congregations in Pennsylvania.

Being an ardent patriot and hence a marked person, he went to Philadelphia, when General Howe's army took possession of New York, and was present at the reading of the Declaration of Independence.

In 1779 his German fellow citizens, in order to be properly represented in the council of the colonies, elected him a member of the Continental Congress. Subsequently he was elected a member of the legislature of the State of Pennsylvania, and became Speaker of the Assembly. He was also chosen president of the Convention which, in 1787, ratified the Constitution of the United States. From 1789 until 1797 he served in the congresses elected under the constitution, being elected Speaker of the first and third congresses. He died at Lancaster, Pa., June 4, 1801.

"Lutheran Encyclopedia."

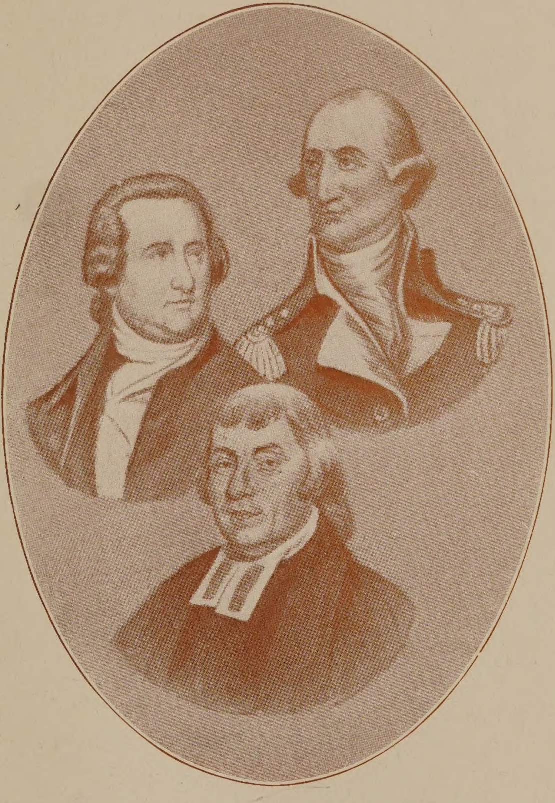
Frick,—"Henry Melchior Muhlenberg." See Index.

Stoever,—"Memoir of the Life and Times of Henry Melchior Muhlenberg." See Index.

DR. GOTTHILF HENRY ERNESTUS MUHLENBERG

Educator and Botanist

The third son of the patriarch, Henry Melchior Muhlenberg, was born at Trappe, Montgomery County, Pa., November 17, 1753. On April 27, 1763, accompanied by his two brothers, he was sent to Halle, Germany, to study at the famous university. Here he completed a thorough course of study, and on October 25, 1770, at the early age of seventeen, he was ordained a clergyman in the Evangelical Lutheran Church at Philadelphia. He labored as his father's assistant until 1774, when he became the regular pastor. When the British occupied Philadelphia he was obliged to flee because of his outspoken loyalty to the Continental Congress, as his life had been threatened by the Tories. For several years without a charge he turned his attention to scientific research, devoting himself in particular to the study of botany and mineralogy, when he laid the foundation of his future eminence in those branches.



Major General Peter Muhlenberg
The Hon. Frederick Muhlenberg
Dr. Henry Muhlenberg

The three Muhlenberg brothers who as boys went to Halle, Germany, for their education, and afterwards distinguished themselves in America by their talents and patriotism.

In 1780 he accepted a call to Trinity Church, Lancaster, Pa., where he labored until his death, May 23, 1815. He was a devoted pastor, and, as such, greatly beloved. Not active in politics, he yet manifested great interest in the progress of events. He was a Whig during the Revolution, a Republican in 1799, a personal friend and correspondent of Jefferson and other leading Democrats, of which party he remained a constant member.

He was actively interested in educational work, and was greatly instrumental in the foundation of the old Franklin College, now Franklin and Marshall. On June 5, 1787, he was elected its first president. Among his publications is a large German dictionary. His work as a botanist brought him in touch with the most eminent botanists of his day in Europe and America. He discovered and described directly one hundred new species and about eighty more in collaboration with Willdenow, and his name has been given to many plants and grasses. His labors in that direction have not been exceeded by any of the early explorers except, perhaps, Michaux.

On July 26, 1776, he was married to Mary Catherine Hall, and from this union sprang an unusually large number of men renowned in the annals of their country, but especially so in the records of the Lutheran Church.

"Lutheran Encyclopedia."

Frick,—"Henry Melchior Muhlenberg." See Index.

Stoever,—"Memoir of the Life and Times of Henry Melchior Muhlenberg." See Index.

HENRY A. P. MUHLENBERG

MEMBER OF UNITED STATES CONGRESS

Henry Augustus Philip, the eldest son of Rev. Dr. G. Henry Ernestus Muhlenberg, was born in the quaint old colonial town of Lancaster, Pa., on May 13, 1782, in the stirring days of the Revolutionary period. During those days Lancaster had been for a time the capital of the colonies, and Lancaster's old Trinity Church, of which his father was pastor, had been the scene of many stirring events. Within its walls were buried men famous in the counsels of the State and Nation, including Thomas Mifflin, first governor of Pennsylvania, and Thomas Wharton, president of the Supreme Executive Council of Pennsylvania. Lancaster was also the capital of Pennsylvania from 1799 to 1812, during Henry's young manhood. As a boy he had seen his father installed as the first president of Franklin College in the presence of the venerable Benjamin Franklin (after whom the college was named), and four signers of the Declaration of Independence,—Rush, McKean, Clymer and Morris, and seven officers of the Revolutionary army, now members of the board of trustees,—Peter Muhlenberg, Thomas Mifflin, Daniel and Joseph Hiester, Chambers, Farmer, and Crawford. Three of these became governors of Pennsylvania,—Mifflin, McKean and Joseph Hiester, and seven became United States senators. He also saw George Washington, who visited Lancaster and took part in the fifteenth Fourth of July celebration in that city.

Born and reared in such historic surroundings, and the son of such a father, it is not to be wondered at that he himself became a man of eminence. After receiving a thorough education he was licensed to preach in 1808, and accepted a call to the strong Trinity Lutheran church in Reading, Pa., where he labored with great ability and fidelity until 1827, when he was forced to resign from the ministry because of impaired health.

After much solicitation he became a candidate and was elected a member of the twenty-first United States Congress, where he served for nine years with distinction. In 1827 he was tendered by President Van Buren a seat in his Cabinet as Secretary of the Navy, also the mission to Russia, both of which he was obliged to decline. In 1838 he was appointed Minister to Austria, which office he filled until 1840. In 1844 he was nominated for Governor of Pennsylvania, but his sudden death, August 11, 1844, prevented his election to that office.

He was twice married. His first wife was Mary Hiester, and his second Rebecca Hiester, both daughters of Governor Joseph Hiester.

See references to preceding sketch, and
Klein,—"Lancaster's Golden Century," (Hager).

WILLIAM AUGUSTUS MUHLENBERG

Poet and Philanthropist

We include this member of the distinguished Muhlenberg family in our list because he was born and educated as a Lutheran, and accident alone seems to have led him into another denomination.

He was a great-grandson of Henry Melchior, and grandson of Frederick Augustus, Muhlenberg. His father was Henry W. Muhlenberg, and his mother, Mary Shaefer of Philadelphia, Pa., both members of the Lutheran church, whose pastor, Dr. Helmuth, baptized their first child, William Augustus. He was born in Philadelphia, September 16, 1796. From his earliest consciousness he seems to have known the fear and love of God, and as a boy of seven or eight years of age he used to conduct services in the family home on Sunday evenings, his parents and relatives being astonished at the intelligent manner in which he explained the Scriptures.

The Lutheran services at that time were conducted entirely in the German language, and as the Muhlenberg children did not understand it they could not get any benefit from their own church service. They gradually came to attend Christ Episcopal Church and made friends there. After a while a new Lutheran minister, Rev. Philip Meyer, came and began to preach in English. Then Mrs. Muhlenberg tried to get her son to attend worship in her church, but it was too late. Christ Church was attractive, had a grand pipe organ, and William had become accustomed to its services; while the Lutheran church was comparatively plain and small, and the inevitable result followed. The boy preferred the Episcopal church and finally, after some years, persuaded his mother to join it with him. That was a serious loss for the Lutheran Church.

We cannot go into details as to the life of this great and good man. Those interested may find a full account of it in Anne Ayre's "Life and Work of William Augustus Muhlenberg" (Harper). We must sum up his career in a few sentences.

After a thorough education in private schools and the University of Pennsylvania, where he took high honors, he studied theology under Bishop White (for there was as yet no Episcopal theological seminary in America), became a rector in Lancaster, Pa., and in New York City. He organized the first Bible Society in America; helped to secure the first public school law of Pennsylvania; organized St. Paul's College, and was its first president; organized and managed St. Luke's Hospital, New York, and finally became its chaplain; composed music, wrote books and hymns, many of which have become valued possessions of the Church universal. Among his best known hymns are: "Like Noah's Weary Dove" and "Saviour, Like a Shepherd Lead Us." He was also the organizer of other notable charities in and about New York City, in which his name will continue to live for many generations. His death occurred in St. Luke's Hospital, where he made his home for many years, April 8, 1877.

Dr. G. U. Wenner, in his book, "The Lutherans of New York," records the following of Muhlenberg: "I visited him in his last illness in St. Luke's Hospital. As I took my leave, he threw his arms about me and assured me that he had always been a Lutheran. He evidently conceived of Lutheranism in broader terms than merely denominational distinction."

Ayre,—"Life and Work of William Augustus Muhlenberg," (Harper).

Newton,—"Dr. Muhlenberg," (Houghton).

BARON STIEGEL

AMERICA'S PIONEER IN WELFARE WORK

The early German settlers of Pennsylvania were generally poor, and laid no claim to aristocratic descent; but there were a few among them who were undoubtedly members of the nobility. Among these few was the subject of our sketch.

Henry William Stiegel was a native of the city of Mannheim, Germany, born in 1729, came to America in 1757, bringing with him "good recommendations and a great deal of money." He landed in Philadelphia, and in the following year moved to Lancaster County, having purchased 714 acres of land. He laid out the town of Mannheim to house his employees, for he became the first manufacturer of iron and glass in that part of the state. His iron and glass works were so large that they astonished the colonists. The glass works have disappeared, but the Elizabeth furnace (named after his wife), his office and his private residence still remain. His mansion was built in the style common to noblemen's castles in

Europe. The bricks were imported from England. There was a chapel, in which he was accustomed to conduct divine worship for those in his employ. The internal arrangements, the wainscoting, the cornices, the landscape paintings covering the walls of the parlor, the porcelain tiles adorning the fireplaces, all showed the owner to be a man of culture and refinement.

He also built a furnace and a summer residence in Lebanon County. These were strongly fortified against attack by the Indians. He prospered for many years, but under the increasing harshness of the measures adopted by the British ministry to bring the colonies to terms, and which prostrated their commerce and manufactures, his enterprises suffered so that he failed and for a time had to languish in jail for debt. He was liberated by a special act of the Pennsylvania Legislature, passed December 24, 1774.

Always a man of deep piety, his reverses only made him more devoted to his faith. After his fortune had been swept away, he earned his living as a schoolmaster and a preacher, serving the Brickerville and other charges. Though never ordained as a pastor, he did a noble and abiding work among his former employees and neighbors. His death occurred in

1785, but the place of his burial is unknown today.

Miss Jackman in her recent work on "American Arts" says: "The greatest of our early glass manufacturers was Henry William Stiegel. The Baron's life and personality were as unusual as his products were excellent. The glass business and his other enterprises were so successful that by 1769 he had an annual income of $20,000. He was known as the richest man in Pennsylvania, and he spent his money lavishly. Stiegel was the first American manufacturer to engage extensively in welfare work among his employees. After about fifteen years of prosperity his business failed, and because he could not pay his debts he was cast into prison. His neighbors, ever his loyal friends, interceded for him and he was soon released. For a time he was foreman of the factory he had developed, but he could not again get a grip on the business. He spent the last years of his life preaching and giving music lessons."

"For years Stiegel glass was the best manufactured in America. Some of it is colored, the best being a rich, deep blue. Fine collections of this ware are in the Metropolitan Museum, New York City, and in the Philadelphia Museum."

A pleasing memorial to Baron Stiegel is the "Feast of Roses" which is celebrated annually in June by Zion Lutheran Church of Manheim, Penna. In the deed by which Baron Stiegel conveyed the land on which the church stands to the congregation, he stipulated that, "in the month of June yearly, forever, to him, his heirs, and assigns" a rental payment of one red rose be made "if the same shall be lawfully demanded." The provisions of this contract are carried out regularly in grateful remembrance of the donor.

Jackman,—"American Arts," (Rand), p. 2.

"Pennsylvania Magazine of History," vol. 1, p. 67.

Stine,—"Baron Stiegel," (Lutheran Publication Society).

Faust,—"The German Element in the United States," (Houghton), vol. 1, p. 146.

Rosenberger,—"In Pennsylvania-German-Land" (University of Chicago Press), 1929, p. 36.

CHRISTOPHER LUDWIG

WASHINGTON'S HONEST FRIEND

If it is true that "an army travels on its stomach," then a heavy responsibility indeed is assumed by those whose duty it is to feed an army. This sketch is about a man who felt such a responsibility and under it acquitted himself nobly and honorably.

Christopher Ludwig, who became baker-general of Washington's army, was born of Lutheran parents, October 17, 1720, at Giessen, Hesse-Darmstadt, Germany. His father was a baker, in which business the son was instructed, after having received a limited education in the parish school. At the age of seventeen he enlisted as a private soldier, and participated in the war carried on by Austria and Turkey between 1737 and 1740. He was in the siege of Vienna and also served in the army of the King of Prussia.

Upon the return of peace he traveled to London, where he joined the crew of an East India man as a baker. In 1745 he returned to London, made a visit to his old home in Germany, and then again sailed the seas to many countries until 1752. In 1753 he came to Philadelphia and after a brief sojourn went to London to learn the confectioner's business. In 1754 he was back in Philadelphia and set up the business of a baker in Laetitia Court. Here by industry and strict attention to business, he prospered beyond his expectations.

When the trouble with England developed in 1774, he felt, with the great majority of the people of America, the impulse of that spirit of liberty which led them to resist the efforts of the mother country to keep the colonists in subjection. Ludwig, who at this time had acquired a good deal of property and the respect of his fellow citizens, was known in common parlance as the "Governor of Laetitia Court." He was erect in carriage and of commanding presence.

In July, 1774, he was elected as one of the Provincial Deputies, and in January, 1775, to the Provincial Conference which met in Carpenter's Hall in June, 1776. When opposition developed in the conference to General Mifflin's proposal to raise a fund for the purchase of fire arms, Mr. Ludwig turned the tide by coming forward with a subscription of two hundred pounds for that purpose and a ringing endorsement of the project. In 1776 he entered the army as a volunteer. He served for a time as a spy in the Hessian camp and succeeded in getting many of them to desert the British army.

In the spring of 1777 he was appointed by Congress Baker-General of the army. He was requested to furnish one hundred pounds of bread for every one hundred pounds of flour. "No," said he, "Christopher Ludwig does not wish to become rich by war. He has enough. Out of one hundred pounds of flour one gets one hundred and thirty-five pounds of bread, and so many will I give." His predecessors, grafters of an early day, had always given themselves the benefit of the ignorance of the legislators. General Washington was in the habit of referring to Ludwig as his "honest friend," and the latter was often found in the General's company. A personal letter from the Commander-in-Chief commending him for his faithful work was one of Mr. Ludwig's most prized possessions in his declining years.

He lost much of his property during the occupation of Philadelphia by the British, who revenged themselves as much as possible on the "notorious rebel" serving against them. But he recovered after the war, and when he died in 1809, eighty-one years of age, he left a number of important bequests. He remembered the Lutheran Church, the University of Pennsylvania, the Pennsylvania Hospital, the Guardians of the Poor, etc. His largest bequest, however, was a fund to provide free schooling for "children of all denominations without any exception as to country, extraction, or religious principles of their friends or parents." An institution was founded on this gift which was named Ludwick's Institute in his honor.

Christopher Ludwig and his wife are buried in the Lutheran cemetery in Germantown, Pa., and part of the epitaph on his monument reads:

"He lived and died
Respected for his integrity and public spirit,
By all who knew him.
Reader, such was Ludwick.
Art thou poor, Venerate his character.
Art thou rich, Imitate his example."

Faust,—"The German Element in the United States," vol. 1, pp. 300 ff.

"Pennsylvania Magazine of History," vol. 16, p. 343 ff.

LEWIS WETZEL

INDIAN SCOUT

Frontier life in every age is filled with dangers and hardships. Especially has this been true in North America, where the white man has had to dispute every foot of the way to the Pacific with the former possessors, who themselves had dispossessed an earlier race.

When the "Wild West" was still in western Pennsylvania and Ohio, there were many German Lutherans among the pioneer settlers who, whether they wished it or not, had to lay down the spade and the hoe at times to defend their homes, and some of them became famous in their day as Indian fighters. Among those who gained renown in this way were Ruffner, Bolaus, Behrle, Nieswanger, Jacob Miller, Johann Warth, and the brothers Christopher and Joseph Miller. The most famous of the Indian fighters on the Ohio was Lewis Wetzel. Theodore Roosevelt said of him in "The Winning of the West": "As a hunter and fighter there was not in all the land his superior."

Lewis' father, Johann Wetzel, was born in the Palatinate, emigrated to Pennsylvania, and became one of the first pioneers of the West, settling probably near Wheeling about the middle of the 18th century in the county which now bears the family name. The Wetzel family consisted of four sons and four daughters. The latter, together with one boy and the mother, had one day gone to Wheeling to visit friends. Martin was out hunting, Lewis and Jacob were with the father, when they were attacked in their blockhouse by a band of Indians. They slew the father and made the two boys captives, Lewis being wounded in the breast. He was then thirteen years of age. The Indians carried their captives about twenty miles that day, camping on the Blue Lick in the evening. They neglected to bind the prisoners and when the Indians were sleeping, Lewis planned to escape with his brother. They succeeded in getting clear of the camp, and had gone about two hundred yards, when they stopped and Lewis crept back to the sleeping Indians and took two pairs of their moccasins for use on the journey. A second time he went back and fetched two guns and a hunting knife. Thus armed the two boys fled homeward, taking the moon as a guide. The Indians in their search passed the boys, and the latter then followed their pursuers' trail, which showed them the path homeward for a distance. They again skillfully eluded the Indians on their return from their vain hunt, and got back safely to the blockhouse, in the charred ruins of which they found their father's body, mutilated and scalped. Amid this scene of sorrow and destruction they resolved to make the Indians atone for their crimes.

Lewis became wonderfully skilled in the handling of his rifle. He could load and fire while running at full speed. In the use of a tomahawk no Indian was his better. The adventures related of him are numerous and remarkable. A number of them are related by Faust (vol. 1, pp. 413-416). He became a sort of Samson for the pioneer settlers. It is said that he killed more Indians during his career as a scout and ranger than the army of Braddock in its western campaign.

His overzealous devotion to the cause of fighting the Indians led him to continue hostilities after the signing of the treaty of 1789. He was imprisoned for this, but escaped; was recaptured and finally freed because the pioneer settlers, whose idol he was, threatened to storm the prison if he were not released. He migrated to Spanish territory, and became the popular hero of the settlers at Natchez, Miss. On a trumped-up charge he was imprisoned in New Orleans, but by the aid of influential friends, including the governor, was smuggled out of the prison. After the Louisiana Purchase he migrated to Texas, where he soon died on the banks of the Brazos, in the primeval forests that he loved.

Faust,—"The German Element in the United States," vol. 1, pp. 411-416.

Burgess,—"Memorial History of the Pittsburgh Synod," (Beaver), p. 27.

Roosevelt,—"Winning of the West," vol. I, p. 107; II, p. 140. References in Faust.

JOHN CHRISTOPHER HARTWIG

Lover of the Indians

John Christopher Hartwig was born January 6, 1714, in Saxe Gotha, Germany. Of his childhood, youth, and education no authentic record remains. The evidence shows, however, that he had a thorough classical and theological training. After the completion of his university studies he was connected for a short time with the institution of Dr. Callenberg in Hamburg for the conversion of the Jews. Having received a call as pastor of St. Peter's Lutheran Church at Rhinebeck, New York, he was ordained by the two pastors of the Savoy Church and the pastor of the Swedish Lutheran Church in London. In 1746 he was located in his parish at Rhinebeck, where he remained twelve years. During the French and Indian War he served as chaplain for one of the German regiments. After leaving Rhinebeck he became an itinerant pastor and healer of dissensions throughout the Mohawk Valley. He was a bachelor all his life, and was somewhat eccentric in some respects. But of his devotion to the best interests of his country there is no question. He was a man of broad outlook, and among his best friends was the great organizer, Henry Melchior Muhlenberg.

Soon after his arrival in this country he felt the need of more institutions of higher learning; and the condition of the Indians, who were steadily being driven back by the white man, appealed strongly to his sympathies. To these two causes, next to the preaching of the Gospel, he devoted his long life and his means. In 1754 he purchased thirty-six square miles of land near Lake Otsego where he wished to found an institution for the benefit "of the ignorant, ungospelized part of mankind of whatsoever state, color or complexion," as he states it in his will. Here were to be trained teachers and missionaries for the Indians and after there should be no more Indians, the institution should become a college of liberal arts. He employed as his agent Judge William Cooper, father of James Fenimore Cooper. Though a good deal of the estate was lost through mismanagement, the institution was finally built and endowed and stands to this day, one of the oldest colleges of New York State. It is still known as Hartwig Seminary, and promises to continue to the end of time the beneficent work which was born of the idealism, sacrifice and patriotism of the founder.

Keiser,—"Lutheran Mission Work Among the American Indians," (Augsburg), p. 47 ff.

Jensson,—"American Lutheran Biographies," pp. 296-7.

JUDGE PETER RHOADS

Peter Rhoads was the son of Joseph Jacob Rhoads or Roth (as the name was originally spelled), the first Lutheran minister permanently located in Allentown, Pa. The time of Rev. Roth's coming to America is not known to the writer; but it was subsequent to 1730, as Peter was born in that year in Germany. Eventually he became pastor of the first Lutheran congregation in Allentown, Pa., which was organized in 1762.

An incident in the life of Rev. Roth is illustrative of the character of the man and of the times in which he labored. Allentown was at that time not far from the Indian frontier. In 1763 there was an outbreak of the Indians. On a certain Sunday as the pastor was preaching the alarm was given that the savages were nearing the town. Services were at once dismissed and Rev. Roth organized a company of guards out of the members of his congregation for the defense of the town. The Indians were soon driven back.

Peter became one of the substantial citizens and business men of Allentown. In 1776 he was elected to serve as a member of the constitutional convention which met July 15, in Philadelphia, to draft a state constitution for the former proprietary colony. In 1777 he was elected a member of the first Assembly (State Legislature) under that constitution and served until 1780. He was a member of the Committee of Safety formed July 24, 1776; judge of the Court of Common Pleas, 1777; became justice of the peace, December 4, 1783; and was a member of the Convention of 1798-90.

In 1791 he was elected associate judge. On the 22nd of October, 1787, he was chairman of the meeting at Bethlehem, Pa., approving of the Federal Constitution, and condemning the acts of the members of the Pennsylvania Assembly who had withdrawn from that body.

Judge Rhoads was a gentleman of firm convictions, upright and conscientious and wielded a great influence in his community and state. He died at his residence at Allentown, in 1801, aged seventy-one years.

"Magazine of Pennsylvania History," vol. 4, p. 229.
"Sweet Charity," December, 1927.

CHARLES F. WIESENTHAL, M.D.

FOUNDER OF THE FIRST MEDICAL SCHOOL IN MARYLAND

The city of Baltimore was laid out in 1730, and among its first settlers there were German Lutheran families who became leading citizens. Among the first merchants and manufacturers of the new city were Lutherans. They were God-fearing people, who, in spite of the fact that they could not at once secure a regular pastor, formed themselves into a Lutheran congregation and became the nucleus of what is now the First Lutheran Church. One of the most prominent members of this church was Dr. Charles Frederick Wiesenthal. Of his early life little is known, except that he was born in Prussia in 1726, received a thorough medical education in Germany, and settled in Baltimore in 1755.

He served in the American army during the entire Revolutionary War, and was appointed surgeon-general of the Maryland troops in 1777. He was frequently honored by being consulted by French surgeons in difficult cases.

In Baltimore Dr. Wiesenthal founded the first medical school in Maryland, a private institution which existed until the medical department of the University of Maryland was chartered in 1807. His purpose in founding the school was to improve medical service, and to protect the people against quackery. For this same purpose he also exerted himself actively to have medical practice regulated by law, a step far in advance of his time. The need for such regulation is shown by an incident related by Packard in his "History of Medicine in the United States," p. 167. In 1788, while the students were dissecting the body of a murderer, a mob attacked the house and put an end to their anatomical studies. Add to this prejudice and ignorance the fact that the colonists were at the mercy of all sorts of charlatans, herb-doctors, Indian doctors, bonesetters and witch-doctors, and it is apparent that the educated and ethical practitioners of those early days had much to discourage them.

Dr. Wiesenthal was a man of research, making the first discovery of a parasite of an infectious disease in America (the parasite producing verminous tracheobronchitis in fowls). He was also president and physician of the German Benevolent Society of Baltimore. His son also had an excellent career in medicine until his early death in 1798.

Faust,—"The German Element in the United States," vol. 2, p. 399.

"Johns Hopkins Hospital Bulletin," July-August, 1900.

DR. ADAM KUHN

Botanist and Physician

A name standing high in the annals of laymen of Pennsylvania in the eighteenth century was that of Kuhn. The founder of the Kuhn family in America was Johann Christopher, born in 1684, in Furfeld, Neckar Valley, Germany, who together with his wife, Margreta, landed in Philadelphia, August 28, 1733. He had with him his three children, Adam Simon, Efa Barbra, and Anna Maria. The family settled in Berks County, and the father died about 1754. The son, Adam Simon, married Anna Maria Schrack in 1740 and settled in Germantown, Pa., where his oldest son, Adam, the subject of our sketch, was born. Shortly after this the family moved to Lancaster, Pa. Here he was a member of the famous Trinity Lutheran congregation, and served many years as deacon of the same.

During the troublesome times of the war, Adam S. Kuhn was the leading citizen of Lancaster, and served as judge and delegate to the Continental Congress in Philadelphia, in

1755. By profession he was a physician and gained a high reputation for his skill. He was one of the earliest citizens of the state to work for a public school system.

There were nine children in his family, Adam, born in 1741, being the oldest. After being graduated from the University of Pennsylvania at twenty, he was sent to Europe to finish his education. He attended Uppsala University in Sweden and studied botany under Linnaeus, becoming a member of Linnaeus' household during his stay. The noted botanist took great interest in the brilliant young American and continued to correspond with him after his return to the United States.

He remained at Uppsala until the summer of 1764, when he went to Edinburgh, Scotland, completing his course in medicine at the University in 1767. Before returning to America, he traveled in France, Holland, and Germany. In 1768 he returned to Philadelphia and engaged in the practice of medicine. Almost immediately he was appointed professor of materia medica and botany in the College of Philadelphia. In 1789 he became professor of the theory and practice of physics in the University of Pennsylvania, a position which he held until 1797. He was a physician of the

Pennsylvania Hospital from 1775 until 1798, and president of the College of Physicians, which he founded, until his death in 1817. "He was undoubtedly," says Faust, "one of the three or four leading men of his profession in the United States during his time. Characteristic of the man were his neatness of appearance, regularity of habits, his punctuality and strict observance of all his engagements."

A younger brother, Daniel, who was also a graduate of the University of Pennsylvania, was influenced by Provost Wrangel of the Gloria Dei Church, Philadelphia, to study for the ministry. He went to Uppsala University and took a course in theology. His intention was to become pastor of one of the Swedish churches on the Delaware, but his early death, before he could return to America, prevented the realization of this plan.

Swan,—In "Korsbanert" for 1927, p. 35 ff.

Appleton's "Cyclopedia of American Biography."

Faust,—"The German Element in the United States," p. 398.

CAPTAIN CONRAD HEYER

Revolutionary Hero and Centenarian

The name of this worthy man is associated with the history of the first and only German Lutheran colony established in what is now the State of Maine. A certain British captain, Waldo, who claimed to own a large tract of land about Broad Bay, being anxious to secure settlers for this part of the Maine wilderness, went to Germany, where hard times prevailed, and with glowing promises secured between forty and fifty families who came to America in 1738 and 1740. Most of Waldo's promises were not kept; and the settlers had to maintain themselves on the hard soil covered with unbroken forest and inhabited by savage men, as best they could. When in 1754 France declared war on England, the Indians were drawn into the conflict, and as a result, the Broad Bay settlement was burnt, some of its inhabitants were massacred, and the rest carried into captivity. On the return of peace those who were alive gradually returned and tried to rebuild their homes. In 1751 Waldo succeeded in bringing over about twenty or thirty more families of Germans to strengthen the colony. They arrived in the month of November and were housed all that winter in temporary shelters, where they would all have perished if it had not been for the charity of their neighbors, who provided them with bedding and food, and for a special act of the Massachusetts General Court, which appropriated money from the colonial funds for their maintenance. Waldo's promises had again been unfulfilled.

The first child born among these immigrants that winter was Conrad Heyer, the subject of our sketch. He proved to be one of the most capable and useful citizens which the colony ever produced. He became a pillar of the Church, of the settlement, and of his native country. During his early childhood the second Indian war broke out (1756), and for seven long years the colonists endured great hardships and much distress. All of the men able to do military duty enlisted and fought in the colonial army. Those who remained at home were not only exposed to Indian attacks, but had great difficulty in maintaining themselves. The Annalist tells of one family "who subsisted a whole winter on frozen fish, with only four quarts of meal; and many a German woman was glad to do a hard day's work at planting or hoeing, for eight pence, or a quart of buttermilk." Hardly had the war closed when a new trouble assailed the colony. It was found that Captain Waldo did not own the land where most of them had settled and they had to buy their claims over again.

When the Revolutionary War broke out, Conrad Heyer, among others, enlisted in the American army and served with distinction. He rose to the rank of captain, and had the honor of being selected as one of Washington's life-guards when he crossed the Delaware to attack the British.

Dr. Henry Pohlman, who visited the Broad Bay colony in 1860, when they were without a pastor, has written an account of his experience among these people, and among other things he says: "On the following afternoon I addressed the congregation again, at the house of Conrad Heyer, the first born among the settlers at Broad Bay, who, although one hundred and one years old, was as brisk and active as a man of forty; and who, according to his wont, for more than eighty years, acted as chorister, and led us in a hymn of praise, reading without spectacles the small print of Watt's duodecimo Hymnbook, and singing even the highest notes with scarcely any of the tremulousness of age."

Richards ("Penn's Lutheran Forerunners and Friends") says that he died in his one hundred and seventh year,* and that his funeral was attended by six thousand persons. His remains lie in the cemetery of Waldoborough, Maine, with those of other Revolutionary heroes.

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* There is evidently a mistake somewhere in the dates and ages given by the various writers. If he was born in 1751 he must have been one hundred and nine years old at the time of Pohlman's visit, and certainly older than one hundred and seven at the time of his death.

Richards,—" Penn's Lutheran Forerunners and Friends," (Columbus Book Concern), p. 14.

" Evangelical Review," vol. 20, p. 440 ff.

GUSTAVUS HESSELIUS

Father of American Painting

"John Smybert, a Scotchman, who settled here about the year 1720, has commonly been regarded as the 'father of American painting,' but since Dunlap and Tuckerman wrote their histories, before the middle of the last century, a name unknown to them, Gustavus Hesselius, has come to our notice. We now know that this painter, a native of Sweden, landed at Philadelphia in 1711, several years before Smybert settled in Rhode Island, or even his contemporary, the Scotch painter, John Watson, came to Perth Amboy. Henceforth Sweden, not Scotland; New Sweden, and not Rhode Island, must have the credit of contributing the earlier impulse to American art."—*W. G. Ball, in "American Scandinavian Review," January,* 1915.

Gustavus Hesselius was born at Folkärna, Delarne, Sweden, in 1682. He was about thirty years of age when he came to this country in company with his brother, the Rev. Andreas Hesselius, who had been sent by the home government as pastor to the Old Swedes' Church, at Wilmington, Delaware. The maternal uncle of these men was Dr. Jesper Svedberg, Bishop of Skara, and father of the philosopher, Emanuel Swedenborg.

The arrival at Christina (Wilmington) in 1711, of "Mons Gustaff Hesselius" was entered in the church records, and from the same source we learn that he moved to Philadelphia on account of his business. Together with Pastor Andreas Hesselius he paid his respects to the deputy governor, and "when these honorworthy gentlemen showed him their passport and commission, and Governor William Penn's letter from London, were thereupon received very favorably."

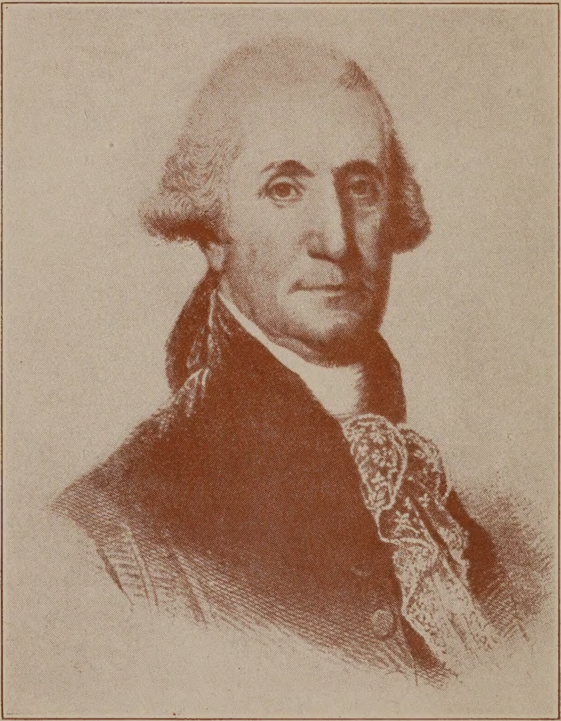
In 1721 he received a commission from the vestry of St. Barnabas Church, St. George's County, Maryland, to paint an altarpiece representing the Lord's Supper. This painting, rediscovered in the possession of private persons in 1914, is still in existence. It measures three by nine and a half feet and is said to be a very remarkable piece of work. This is the first known commission of its kind in this country, and remained for over a century the only recorded instance of public patronage for a work of art other than a portrait.

The portraits by himself of Gustavus Hesselius and Lydia, his wife, now in possession of the Historical Society of Pennsylvania, breathe an unmistakable air of distinction, and give some clue to the character of the painter.

The last twenty years of his life Hesselius lived in Philadelphia, where he purchased a house on High Street, now Market. He formed a partnership in an art firm with another painter, John Winter, from London, and in addition to painting did decorating, gilding, etc. He has the further distinction of being the first organ builder in America. The organ made by Hesselius for the Moravian Church at Bethlehem, Pennsylvania, and for which the records of that church state that he was paid £25, is, so far as known, the first organ constructed in the colonies.

He had a son, John, who gave to Charles Wilson Peale, nestor of our American artists, his first instruction. His granddaughter became the wife of the painter, Adolf Ulrich Wertmüller. A nephew became a poet and held a position as teacher of English at the University of Uppsala, and another nephew was one of the painters employed in decorating the Royal Palace at Stockholm.

"American Scandinavian Review," vol. 3, p. 7 ff. (Portrait and article.)



PORTRAIT OF WASHINGTON, PAINTED BY WERTMULLER IN PHILADELPHIA IN 1794

ADOLF U. WERTMULLER

COLONIAL PAINTER

Adolf Ulrich Wertmüller was born in Stockholm, Sweden, in February, 1751. His parents were Johan Ulrich Wertmüller, a druggist, and his wife, Maria de Ravens. He studied at the Stockholm academy of fine arts, and received a traveling scholarship in 1772. This led him to foreign countries, principally France, and he did not return to his native land for twenty-five years. In Paris he attained high honors as a painter. He became a member of the French academy and its president in 1784. His travels took him to Italy, Spain, and North America. He was in high favor at the French Court, and among others, painted the portraits of Marie Antoinette and her children. In 1794 he came to America and while here he painted a portrait of Washington, which has been much praised, and was reproduced in the Centennial edition of Washington Irving's "Life of George Washington."

In 1797 he returned to Sweden, where he

painted many important personages, among them Princess Charlotta. The Swedish National Museum contains many of his works.

In 1800 he returned to America, and passed the remainder of his life here. He became one of the founders of America's youthful art; his work representing in a characteristic way the transition from the rococo to the neo-classical style in painting. His technique is fine and careful, and over all his work there is something brilliant and elegant.

The same year in which he returned to America he married a lady descended from the Swedish colonists on the Delaware. She was the granddaughter of the painter, Gustavus Hesselius. He purchased a farm near Wilmington, Delaware, where he spent the remainder of his life. He acquired American citizenship and thus became a real American in fact as well as in residence. His death occurred at Wilmington in 1811.

His most celebrated works are: Ariadne Forsaken, Danae and the Shower of Gold, Marie Antoinette and her Children, Gustavus III and his Queen, Gustavus IV, Bachelier and Caffiere.

"Cyclopedia of Painters and Paintings"

Laurin,—"Scandinavian Art," (American Scandinavian Foundation), p. 100. Illus.

Hofberg,—"Svenskt - Biografiskt Handlexikon," (Portrait).

"American Scandinavian Review," vol. 3, p. 11 ff. Illus.

COUNT AXEL VON FERSEN

A Swedish Officer in the Revolutionary War

Not all the Lutheran makers of America remained in this country as citizens, and yet their help was just as effective as if they had. In the war for freedom which America was waging in 1776-1783, many Lutherans from neutral European countries took part, because they were very anxious, like Lafayette, to aid the oppressed people across the waters. Sweden contributed many of these and their chief services were rendered in the French navy, which they joined because it was one of our allies. The names of more than seventy of these officers are known, and twenty-five of them were cited for distinguished service, and afterwards honored with money and promotions by the King of Sweden. The story of these men is told by Prof. Adolph Benson in his book, "Sweden and the American Revolution" (Tuttle), New Haven.

One or two of these Swedish heroes are introduced into this series in order to acknowledge our debt to the labors and sacrifice of our

Lutheran friends who came across the sea to help us.

"The best known Swedish officer of the American Revolution, and until recently the most illustrious Swede that ever came to the United States and stayed for any length of time, was Count Johan Hans Axel von Fersen, first aide-de-camp to Count Rochambeau. Now and then even American sources contain a reference to the handsome Comte de Fersen, who was conspicuous in this galaxy of foreign officers, who as a trusted personal emissary so often represented the French commander in duties involving delicate diplomacy, and who at one time at least was sent by his chief to remove a cause of possible offense to General Washington."—*Benson.*

Born in Stockholm, 1755, the son of a minister of state and chief of the French party in Sweden, he received his early education at Brunswick, Turin, and Strassburg, and made his debut in Paris society in 1774. That year he became a colonel in the Royal Suedois, and when the war broke out he began to exert influence to become a member of the French expeditionary corps to America. Through the help of the Swedish minister, Creutz, at Paris, he was accepted by Rochambeau and arrived at Newport in the middle of July, 1780. He was employed as personal emissary in many missions of trust by both Rochambeau and Washington; had charge of the transportation of supplies and troops from New York to the South; and took part in the battle of Yorktown. His letters to his father contain much interesting information about the war, and are very valuable source material for the student of American history. His sincere interest in the American cause is exhibited by the following extracts from one of the letters. After describing the poor state of affairs in the South and difficulties in the North he concludes: "Money is scarce; in fact, there is none. The taxes do not suffice; there is no credit, no resources, it seems to me. This is the time, or never, to be of some service to them and repair our inactive and useless campaign by furnishing them with all the means and clothing they may need. With troops, with ships, and plenty of money, all this could be remedied, but should this latter not be sent forthwith to help us in our need and enable us to succor our allies, then nothing can be done, and the ministry of France will have capped the climax by its stupidity."

He returned to France in 1783, after having received the badge of the Cincinnati at the hands of Washington himself. Many honors awaited him in Paris, among them a pension of twenty thousand livres. The King of Sweden (Gustavus III) made him titular colonel in the Swedish Army and lieutenant-colonel of the 9th (Adelsfannan) regiment of light cavalry. Fersen was a conservative in principle. He took the part of the royal family in France and was a special favorite of Queen Marie Antoinette. In Sweden, to which he returned after the French Revolution, he served his king faithfully and was made a commander of the Swedish Order of the Sword with the Grand Cross. Later he was promoted to major-general (1792), and soon after that became Grand Marshall of the Palace and chancellor of Upsala University. In 1799 he became Lord of the Realm, Knight of the Order of Seraphim, and Grand Marshall of the Realm in 1801. Unjustly accused of being an accessory to the sudden death of the popular heir-elect to the Swedish throne, Carl August, Duke of Augustenburg, Count von Fersen was killed by a mob during an uprising in Stockholm against the titled classes, on the occasion of the funeral of the Crown Prince, June 20, 1810.

Benson,—"Sweden and the American Revolution," p. 129 ff.

SIR ADOLPH FREDRIK ROSENSVARD

A Lutheran Hero of the Revolution

One of the names representing a large number of Lutheran participants in the Revolutionary War who never became citizens of America, is that of Rosensvärd. He has been described as the most valiant Swedish hero in the American war.

Born in Karlskrona, Sweden, in 1753, he was educated at the University of Lund, and entered on a military career. He took part in expeditions to the African coast and the Mediterranean; and became a lieutenant in the Swedish navy. He participated, at first as a commoner, under the name of Peterson or Petersen, in the whole American war; and "exhibited extraordinary proofs of skill and manhood." He had entered French service in 1777, and is mentioned by both Geffroy and Noailles as a Swedish officer. Because of his work on American soil and in American waters, he was ennobled by his king and given the name Rosensvärd. A knight of Swedish and French orders, he died as rear-admiral in Karlskrona, 1799.

Anrep says of Peterson: "He distinguished himself to such a degree in the French service that King Louis XVI wrote in 1781 a special personal message about it to Gustavus III filled with the most ample eulogy concerning his exceptional valor, much brilliance, and burning zeal and loyalty. He was severely wounded outside the fort of Pensacola, Florida (May 8, 1781), but took part in the battle until the end, despite his injuries."

Peterson served first on the frigate *L'Andromaque,* where he was alternately captain-en-second and lieutenant-en-pied. In the Florida campaign he served both in the infantry and in the artillery, first as major and later as lieutenant-colonel. The siege of Pensacola continued for six weeks with constant fire from both sides, until finally the more formidable English fortification blew up and the smaller one was taken by storm, whereupon the city and the other strongholds capitulated and the English army were taken prisoners, May 8, 1781. "He is an officer," says Creutz, in speaking of this engagement, "who with an almost supernatural daring set about alone to save the corps of Irishmen whom he commanded. Returning wounded, and carried by his soldiers, he was saluted by the whole army, and the officers lifted him on their shoulders and bore him in triumph to the general's tent. In the combat he acted more like a general than a subordinate officer."

Benson,—"Sweden and the American Revolution," p. 113 ff.

JOHN NICHOLAS MARTIN

A PATRIOTIC PASTOR AND HIS FIGHTING CONGREGATION

Southern Lutherans played a prominent part in the winning of the Revolutioary War. Here we have the story of their devotion and sacrifices in Charleston, S. C. There was a strong Lutheran church there composed of descendants of German refugees from the Palatinate. Their pastor at the outbreak of hostilities was the Rev. John Nicholas Martin, who came to this country about the middle of the eighteenth century with a Lutheran colony that settled in a district between the Broad and Saluda Rivers, South Carolina. Bernheim says that he was ordained by the Salzburg pastors in Georgia.

Colonel John F. Ficken has written of him: "He was a man of high character and unflinching courage. He was an avowed and enthusiastic supporter of the American cause even before the commencement of actual hostilities between the colonies and the British Government, and thereby rendered himself obnoxious to the authorities existing at that time. He was ordered to pray for the king and his army. This he persistently refused to do, solemnly declaring that such action on his part would be the veriest hypocrisy, of which he dared not be guilty. He was therefore not allowed to re-enter his church. He was arrested, confined to his home, where a guard was placed over him, and such property in the city as he possessed was confiscated, although it was finally restored to him after the war."

Meanwhile the members of the church, like their courageous and patriotic pastor, rendered efficient aid to the cause of the Revolution. In May, 1775, the members had organized the German Fusiliers, which is said to have been the first military organization of the United Colonies (Horine). It numbered one hundred and thirty-seven men. On the outbreak of the war the Fusiliers were promptly called into active service. In 1779 they took part in the bloody siege of Savannah and many of their number, including their captain, were killed. Two of the members of the company attained to high honors during the war. Alexander Dillon became the commodore of South Carolina's war fleet, and Michael Kalteisen became commander of Fort Johnson, then the chief defense of Charleston harbor.

During Rev. Martin's forced suspension from the ministry, the authorities permitted neighboring pastors to serve the congregation. It is noteworthy that one of these, the Rev. Christian Streitt, soon also proved to be a "thorn in the flesh" to the British. He received an appointment as chaplain in the American army, and entered the service of the Third Virginia Regiment, thus becoming the first United States Lutheran army chaplain of record. During the sacking of Charleston he was taken prisoner by the British, and retained as such until exchanged.

Rev. Martin remained in the interior of the state until 1783 when he returned to his congregation and preached there until his retirement in 1787. He died in Charleston, July 27, 1795.

Appleton's "Cyclopedia of American Biography," vol. 4, p. 232.

"Lutherans in Colonial Days," (United Lutheran Publication Board), p. 60.

Bernheim,—"History of the German Settlements in North and South Sarolina," (Lutheran Book Store), p. 222 ff.

Jensson,—"American Lutheran Biography," p. 501 ff.

MAJOR PETER HARTMAN

Angel of Valley Forge

The German Lutherans of Pennsylvania gave a good account of themselves in the Revolutionary War. No accurate record of the services of these defenders of American independence has yet been made, but from what can be gleaned from such surveys as Faust's "German Element in the United States" and Richards' "Pennsylvania Germans in the Revolutionary War" we learn that it is probable that they contributed more in men and means in proportion to their numerical strength than any other nationality in the colonies. It was upon the Germans of Pennsylvania, so largely Lutherans in faith, that Washington relied in every emergency. It is not generally known, for instance, that the Commander-in-Chief dismissed his original bodyguard on discovering evidences of treachery among them, and secured a new bodyguard, consisting of fourteen officers and fifty-three men, all Germans, recruited from the German counties of Berks and Lancaster, Pa. They began to serve in the spring of 1778, and were honorably discharged at the end of the war, twelve of them serving longer than any other American soldiers, and having the honor of escorting the Commander-in-Chief to his home at Mt. Vernon.

If their contemporaries had carefully preserved the stories of the men who served in the army, it would make a most surprising record; for there were undoubtedly many thousands of Pennsylvania Lutherans in the ranks, and hundreds of them serving as officers in the Continental army. Now we can only get at an approximate idea of the number through the comparatively few genealogies that have been published and through an examination of the church records of the Provinces. From the publications of the Pennsylvania German Society the following and a number of other biographies in this series have been gleaned.

Peter Hartman was born near Yellow Springs, Chester County, Pa., some time after 1753. His father, John Hartman, a native of Schwerin, Hesse-Cassel, Germany, emigrated to America in 1750 and settled in the above locality in 1753. He was early connected with the military affairs of the colony, serving in the St. Vincent and Pikeland Guards which took part in Gen. Forbes' expedition to capture

Fort Duquesne in 1756. This memorable military expedition cut its own military road through the forests, swamps, and over the mountains of Pennsylvania, a distance of over two hundred miles, and successfully accomplished its purpose. In this expedition his son Peter also served as a drummer-boy. On being mustered out in 1758, Peter re-enlisted in what was then the British Army and served for some years, becoming an officer before his time of service expired. In 1775 he was elected a member of the Continental Committee of Observation, and at the outbreak of the Revolution he was commissioned captain of a Pennsylvania company. Like his father before him he took his son, sixteen years of age, with him to serve as a drummer-boy in the same company.

Part of his service consisted of recruiting and drilling men for Washington's army then in New Jersey. During the terrible winter of 1777 when Washington and his troops were suffering from lack of food and clothes, Peter Hartman voluntarily collected supplies with his own farm teams and delivered them at the camp. What a grateful sight these loads of food and clothing must have been to the suffering patriots! And how like an angel of mercy the bringer must have seemed to them! For this service he received the personal thanks of Washington and was commissioned as major in the army. He served until the end of the war, being stationed at Fort Bergen, Billingsport and Brandywine.

Two other sons, besides the drummer-boy above mentioned, served in the War of 1812, one of them as an officer. John Hartman and his sons were charter members of St. Peter's Lutheran Church, Pikeland, Pa., and became church officers.

"Pennsylvania German Society Proceedings," vol. xx, p. 55; vol. xvii, p. 374.

SENATOR JOHN RICHARDS, MAJOR MATTHIAS RICHARDS AND LT.-COL. GEORGE PETER RICHARDS

The Lutheran Church was one of the first churches to be established in America, especially in New York, Pennsylvania, and the South. Swedish and German Lutherans began coming to what is now Pennsylvania as early as 1638. In the first Swedish expedition to the Delaware there were Germans, and when Governor Printz came over in 1643 there were in his company at least fifty-four German families. Many of these together with later arrivals and some of their Swedish neighbors pressed forward into the Pennsylvania wilderness long before the arrival of William Penn, and made settlements here and there. The Swedish pastors of the Delaware colony visited these outposts from time to time and ministered to their Lutheran brethren before there were any German Lutheran pastors in America to care for them. In what is now Montgomery County, Pa., a group of Germans had settled and had called their settlement New Hanover, after their old home in Germany.

The township in which this settlement occurred is still known by that name, and here we find the oldest purely German Lutheran church in the United States. It is known that there was some sort of a Lutheran organization, with regular preaching, as early as 1694.

Into this New Hanover colony there came, some time near the close of the century, John Frederick Reichert, born in Augsburg, Germany, in 1679. He came of a Lutheran family of distinction in his native land and became a man of means, of education and of great prominence in his new home. He was the ancestor of the well-known Richards family, which has given so many prominent men to both Church and State. Three of his grandsons are the subjects of the present sketch.

John Richards, eldest son of Matthias Richards, born April 18, 1753, was a farmer, scrivener and ironmaster, justice of the peace, associate judge of the Court of Common Pleas for Montgomery, and president of the Executive Council of Pennsylvania. He became a member of the Fourth Congress, 1796-1797; Pennsylvania State Senator, 1801-1807; member of the Pennsylvania Convention on the Federal Constitution of 1787. During the Revolutionary War he was one of the magistrates authorized to administer the oath of allegiance to the American cause.

A brother, George Peter Richards, born July 22, 1755, died October 21, 1822, enlisted in the American army at the outbreak of the Revolutionary War. He became Major, April 3, 1779, of the Sixth Battalion, Philadelphia County Militia, and October 4, 1779, was chosen, by the General Assembly, a sub-lieutenant of Philadelphia County and commissioned as such, with the rank of Lt.-Colonel. Further details of his military service are not, at this writing, available. In private life he was a prominent and influential man, an ironmaster and a justice of the peace.

Another brother was Matthias Richards, born February 26, 1758, died August 4, 1830. In 1777 he volunteered in Col. Daniel Udree's Second Battalion, Berks County Militia, and was present at the battle of Brandywine, Germantown, and in subsequent operations. In 1780 he was Major of the Fourth Battalion, Philadelphia County Militia, Lt.-Col. Anthony Bitting. In 1788 he removed to Berks County, Pa., and successively held the following offices: justice of the peace, clerk of the Orphans' Court, associate judge of the Berks County Courts, inspector of customs, member of Congress two terms, and collector of revenue. It was this Matthias Richards who married the youngest daughter of Dr. Henry M. Muhlenberg, and who was the ancestor of Professor Matthias Richards, D.D., noted teacher at Muhlenberg College, 1874-1898.

"Pennsylvania German Society Proceedings," vol. xvii, pp. 367-382; xx, p. 194.

DR. BODO OTTO

REVOLUTIONARY ARMY SURGEON

If there were not many men of wealth and title among the early Lutheran settlers of Pennsylvania there were, on the other hand, many who were men of learning and ability,—men who gave to the new colony a degree of culture which would not have been attained otherwise except after a long period of time.

The subject of our sketch was such a man. He was the son of Christopher and Marie Magdalena Otto, of Hanover, Germany. The family was of high social standing, and his sponsor at baptism was Baron Bodo, from whom he received his Christian name. Educated as a surgeon at the University of Göttingen, he entered on a brilliant career in his native land. He became a member of the College of Surgeons at Lueneberg and had charge of prisoners in the Fortress Kaleberg and the Invalides. After his marriage he settled in Hanover. At the age of forty-six he came to America with his wife and four-year-old son, in 1755, settling in the Province of Pennsylvania. He soon enjoyed a large practice among all classes and became widely and favorably known. When the Revolutionary War broke out he was chosen a delegate to the Provincial Conference of June 18, 1776.

Though now sixty-seven years of age he offered his services, with that of his two sons, also doctors, to the government as army surgeons, and was accepted. During the gloomiest period of the war, he, with his two sons were in charge of the camp hospital at Valley Forge. After the disastrous battle of Brandywine, September 11, 1777, Trinity Lutheran Church at Reading, Pa., was used for hospital purposes, with the consent of the congregation, and probably under the direction of Dr. Otto. The certificate of commendation issued to him at the close of the war, by John Cochran, Director of Military Hospitals, states that he served as "senior surgeon" in the hospitals of the United States from 1776 to 1782. "The humanity for which he was distinguished," says the document, "towards the brave American soldiers, claims the thanks of every lover of his country."

At the close of the war, Dr. Otto returned to Reading, resumed his practice, and took a prominent part in the administration of local affairs. He died June 13, 1787, and his remains were interred in Trinity Lutheran churchyard.

"Pennsylvania German Society Proceedings," vol. xvii, p. 387.

BENJAMIN MARKLEY, ESQ.

COLONIAL JUDGE AND LEGISLATOR

Another eminent son of the historic New Hanover, Pennsylvania, Lutheran Church,—the oldest German Lutheran congregation in America,—is Benjamin Markley, born to Abraham and Barbara Markley, July 13, 1751. His grandfather, Jacob Markley, had come to New Hanover early in the eighteenth century and was one of the founders of the congregation above mentioned.

He grew up in the feverish atmosphere of the French and Indian War and came to maturity in the stirring times that preceded and accompanied the War of the American Revolution. During the war he served his country faithfully and he remained identified with the military service for some time after its close.

His father, who was of a practical turn of mind, saw to it that the boy was taught a trade, and the young man became proficient as a blacksmith, a trade which he followed for some time. His talents, however, were such that the young man's energies were soon directed into other channels. He learned surveying and later studied and practiced law for many years.

In 1789 he was elected as a member of the lower branch of the Pennsylvania Legislature, and in the following year was appointed judge of his judicial district by Gov. Thomas Mifflin. His associates were Samuel Potts, Benjamin Rittenhouse and Robert Loller. This position of honor and trust he held for nearly twenty years. As a judge he was dignified, affable and courteous, and made many friends among all classes of society. Among his descendants there have been many notable persons.

"Pennsylvania German Society Proceedings," vol. xx, p. 195.

CAPTAIN BENJAMIN WEISER AND LIEUTENANT PETER WEISER

The old saying runs: "Blood will tell." It seems to be illustrated in the present instance. The Weiser family is probably the most widely known Lutheran family of Colonial times. We have already had sketches of two members of it in this series. Conrad Weiser, Sr., the founder of the family in America, was the champion of the oppressed Palatines in New York. His son, Conrad Weiser, Jr., known as Col. Conrad Weiser, was the famous colonial Indian agent to whose influence with the Indians the colonies owed so much. Captain Benjamin Weiser was the youngest son of Col. Conrad Weiser.

He was born August 12, 1744, in Heidelberg township, Berks County, Pa. His youth was spent in the parental home and largely in agricultural labors, as his father owned several large farms. At the outbreak of the French and Indian War, in which Col. Conrad Weiser fought and won his title of colonel, the boy was only eleven years of age, and he, together with many others left behind the lines, experienced the terrors of the Indian raids.

At the outbreak of the Revolutionary War he was thirty-one years old, and following the family traditions of patriotism he enlisted as a soldier. He was commissioned Captain in the German Continental Regiment, July 8, 1776. It is known that all his brothers were soldiers in the war, and that one was severely wounded at the Battle of Brandywine, but which one is not positively known. In 1777 the records show that Benjamin was Captain of the Northumberland Militia, stationed in Philadelphia. In 1778 he was appointed justice of the peace for Northumberland County. He later removed to New York State and traveled considerably. Nothing is known as to the date of his death.

Lieut. Peter Weiser, who was long supposed to have been the son of Col. Conrad Weiser, has been definitely identified as his grandson, the son of Philip Weiser, oldest son of Conrad. He thus served in the same war with his father.

He was born April 26, 1751, and died February, 1785. He was commissioned a Second Lieutenant in the First Pennsylvania Continental Regiment, doubtless about the time of its organization, June, 1776. Just prior to the battle of Long Island, on August 13, 1776, he made a will, still in existence, from which his identity has been established.

He participated in the services of his splendid regiment until the battle of Germantown, where he was severely wounded and captured. Dr. Henry Melchior Muhlenberg visited him at that time and communicated with his relatives. Both he and Dr. Muhlenberg thought he would not be able to live, but he did, in fact, recover and died as we have stated above, two years after the treaty of peace with England. He seems to have had no family, for his will leaves his property to his two brothers.

"Pennsylvania German Society Proceedings," vol. xvii, pp. 393-394.

DR. JOHN MORRIS

CHIEF SURGEON OF THE PARTIZAN LEGION

John Moritz was born in the village of Rintelm, Duchy of Brunswick, Germany, and came to America as a young man, his medical education just completed, in 1776. He immediately joined the American army and was assigned to duty in Col. Armand's Partizan Legion, and participated in all the adventures of that corps until the close of the war. The officers advised him to change his German name, Moritz, so that in case he should be taken prisoner by the English he would not be suspected of being a Hessian deserter and shot, and so he changed it to Morris. The manner in which he served his adopted country is indicated in the following letter, now in the possession of his descendants:

York, November 25, 1783.

Dr. John Morris:

Sir:—At the instant the Legion is disbanded it becomes my duty to give you my thanks for the attention, cares, intelligence, propriety with which you conducted yourself in both capacity of second and first surgeon to the Partizan Legion under my command. I cannot be silent on the bravery which you evidenced on all occasions when you accompanied the Legion to the enemy. I shall add that your conduct in general has merited and obtained the esteem and attachment of all the officers. I am happy in this opportunity to express myself those sentiments for you. I have the honor to be, Dr. Sir, your most obedient, humble servant,

Armand, Marquis de la Rouerie.

When the Legion was ordered to York, Pa., for disbanding, Dr. Morris there met Miss Barbara Myers, a remarkably handsome and pious young woman, whom he married. One of the sons of that marriage was the notable Lutheran theologian, Dr. John G. Morris.

Dr. Morris had an extensive practice, and he erected and maintained one of the first hospitals in Pennsylvania. His diaries show that he was a truly pious man. They are filled with prayers, meditations, Scripture quotations, and among them a very creditable German eulogy of Rev. Jacob Goering, his pastor. His biography was written by Dr. Charles A. Hay, in 1887, and published by the Lutheran Publication Board in Philadelphia. Dr. Morris is a splendid type of the Lutheran army surgeons and physicians of his day.

Morris, J. G.,—"Life Reminiscences of an Old Lutheran Minister," (Lutheran Publication House), chapter I.

Hay,—"Life of Dr. John Morris," (Lutheran Publication Board).

UNHONORED HEROES

In these pages we have tried to tell the story of some of the early Lutheran military makers of America. These names do not exhaust the roll of honor, however. Further research into the histories of families and communities will reveal the heroic stories of many persons of whom posterity should know more.

If the facts relating to their personal history were known to us we should like to tell the story of many more of the Lutheran Revolutionary officers. There are, for example, the officers of the German Lutheran Fusileers of Charleston, South Carolina: Captain Alexander Dillon, Lieutenants Peter Bouquet (brother of General Bouquet) and Michael Kalteisen, which stormed the fortress of Savannah in 1779 under Pulaski, and which lost Captain Karl Schaefer and Lieutenant Joseph Kimmel in that engagement.

Then there was a full corps of Lutheran officers in the three companies raised by General Peter Muhlenberg in his congregation at Woodstock, Va. Of these we have the names of Lt.-Col. Abraham Bowman and Major P. Helfenstein, who distinguished themselves in the engagements at Sullivan's Island, Brandywine, Germantown, Monmouth, Stoney Point, in the Virginia Campaign of 1780, and at the siege of Yorktown.

There is also Major Peter Schindel, II, who commanded the Lebanon-Lancaster Battalion in the Revolutionary War and who is the ancestor of a long line of Lutheran pastors, one of whom was a member of the Pennsylvania State Senate (1859-61), and Gen. John P. S. Gobin of Civil War fame.

Of Captain Jacob Livingood, who commanded a company of riflemen in 1782, we know little more than that he was a native of Berks County, Pa., born January 26, 1752, and that his grandfather arrived in Pennsylvania with Conrad Weiser's colony from New York in 1729.

Dr. H. M. M. Richards has compiled a partial list of Pennsylvania German officers serving in the Revolutionary War. This list includes one hundred and thirty-eight names; and at a conservative estimate, at least half of these should have been Lutherans, for the Pennsylvania Germans were a churchly people and the Lutherans were much in the majority of those who settled in the Province. Besides, many of the German sectarians were, like the Quakers, opposed to military service. Of the total number of Pennsylvania Lutherans serving in the ranks we have no way of making an estimate. That there were many thousands is certain. The Lutheran population of Pennsylvania in 1775 was at least 55,000, and we know that there were whole companies made up almost wholly of members of Lutheran parishes. The first company of volunteers to reach Washington at Boston after the declaration of war was a company of such Pennsylvania Germans under Col. George Nagel. The intense patriotism of the Lutherans was due to a stirring pamphlet written by Dr. Henry Melchior Muhlenberg and sent to the Lutheran parishes of Pennsylvania and surrounding states. To find a Tory among them was a rare thing.

Another section rich in Lutheran patriots was the Mohawk Valley in New York State. This fertile section, in which Lutherans from the Palatinate had settled as the pioneers, bore the brunt of the fighting in the French and Indian Wars, and during the Revolutionary War furnished soldiers and officers in large numbers. The Battle of Oriskany, which occurred in that section, and was fought by its inhabitants, is said to have been the bloodiest battle of the war.

As in war so in the arts of peace there are many unknown heroes whose names and accomplishments should be recorded. Most of these are forgotten and will never, in this world, receive the applause of posterity. But it was not for applause that they sacrificed and labored. They loved their God and their fellowmen, and therefore their reward is laid up for them before Him who appoints to each one his life work, and never forgets.

Faust,—"The German Element in the United States," pp. 301 and 340.

"Pennsylvania German Society Proceedings," vol. xvii, pp. 386, 388; vol. xx, p. 51, etc.

JOHN ANDREW SCHULTZE

GOVERNOR OF PENNSYLVANIA

John Andrew Schultze (or Schultz) was born on the 19th of July, 1775, in Tulpehocken Township, Berks County, Pa. His father was a clergyman of the German Lutheran Church, and his mother was the oldest daughter of Dr. Henry Melchior Muhlenberg. He received his early education from his father and at an academy in Lancaster, Pa. His classical and theological education was received in New York City. In 1796 he was admitted as a member of the German Lutheran Synod and ordained as a minister of that body. For a period of six years he officiated as pastor of several congregations in Berks County.

In 1802 a rheumatic affection from which he had long suffered obliged him to suspend his labors in the ministry, and finding no improvement in his condition after two years, he began a small business in Myerstown, to support himself. He prospered in his affairs, and became well and favorably known all through the community.

In 1806 he was elected a member of the House of Representatives of Pennsylvania, and was re-elected for the two succeeding years. He was urged by his constituents to accept a fourth term, but declined.

Armor, in his "Lives of the Governors of Pennsylvania," says: "The journals show that during the period in which he was in the House there was no more active or efficient member than Mr. Schultze, or one whose votes will better stand the test of minute scrutiny. . . . manifesting an ardent attachment to the Constitution and the principles which he had received from a pious and patriotic father, and which characterized the whole course of his life."

His business qualifications and his probity attracted the attention of Governor Snyder, who in 1813 appointed him Surveyor-General of the State. This office he declined. The position of register and recorder of Lebanon County was then tendered him and this he accepted and administered until 1821, when he resigned. In October of that year he was elected to represent Lebanon County in the House of Representatives, and in the following year was chosen state senator.

Before he had been a year in the Senate, he was selected as candidate for governor by the

Republican party, and was elected by a large majority. He was nominated and re-elected in 1826.

Being a man of education he interested himself greatly in the improvement of public education; and his whole period of service as governor was devoted to the highest interests of the people and of the government. At the conclusion of his second term Governor Schultze retired from public life. But in 1839 he was elected a senatorial delegate to the national party convention, and the following year he was a member of the electoral college, of which he was unanimously chosen president. He died at Lancaster, Pa., November 18, 1852, in his seventy-eighth year.

Armor,—"Governors of Pennsylvania," (Simon), p. 343 ff.

"Lutheran Encyclopedia."

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